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THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION AND PHILOSOPHY

by

H. P. BLAVATSKY

Volume 1

COSMOGENESIS

PART 1

THE ADYAR EDITION

1938

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR MADRAS INDIA

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HELENA PETROVNA BLAVATSKY

DOCTRINE

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THIS WORK
I DEDICATE TO ALL TRUE
THEOSOPHISTS IN EVERY COUNTRY AND OF
EVERY RACE FOR THEY CALLED IT FORTH
AND FOR THEM IT WAS
RECORDED

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PREFACE TO THE FIRST EDITION

THE Author—the writer, rather—feels it necessary to apologize for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, nor do these treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that the "Secret Doctrine" should be an amended and enlarged version of "Isis Unveiled." It was, however, soon found that the explanations which could be added to those already put before the world, in the last-named and other works dealing with esoteric science, were such as to require a different method of treatment and consequently the present volumes do not contain, in all, twenty pages extracted from "Isis Unveiled."

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

These truths are in no sense put forward as a revelation; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the Scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted

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is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of Mysticism have indulged, during the last few years, in their endeavour, as they imagined, to work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the SECRET DOCTRINE in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, nor to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the "working hypotheses" so freely accepted by Modern Science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the lines of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the Occult

side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognises no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

LONDON,
October, 1888.

H. P. B.

PREFACE TO THE THIRD AND REVISED EDITION

IN preparing this edition for the press, we have striven to correct minor points of detail in literary form, without touching at all more important matters. Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent. That this is not done is one of the many minor losses caused by the one great loss.

Awkward phrases, due to imperfect knowledge of English, have been corrected; most of the quotations have been verified, and exact references given—a work involving great labour, as the references in the previous editions were often very loose; a uniform system of transliteration for Sanskrit words has been adopted. Rejecting the form most favoured by Western Orientalists as being misleading to the general reader—we have given to the consonants not present in our English alphabet combinations that approximately express their sound-values, and we have carefully inserted quantities, wherever they occu[illegible]nces we have incorporated notes in the text, [illegible] done, and only when they obviously formed pa[illegible]

We have aide[illegible]nce of students, and have bound it separately, [illegible]facilitated. For the great labour in this we, and all students, are the debtors of Mr. A. J. Faulding.

ANNIE BESANT
G. R. S. MEAD

LONDON, 1893

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PREFACE TO THE FOURTH (ADYAR) EDITION OF THE SECRET DOCTRINE

IT is fitting that the fiftieth anniversary of the publication of THE SECRET DOCTRINE should be marked by the issue from Adyar of a complete edition accessible to the general public in six very handy volumes at an exceedingly small price, practically the actual cost of publication.

For the making of such an edition possible, and for planning other publications of classic Theosophical literature, we have to thank The Blavatsky Foundation, an organisation dedicated to the spreading far and wide the great teachings of Theosophy in as accessible forms as possible.

Only at Adyar could such an edition of THE SECRET DOCTRINE have been prepared, for not only has it needed the expert care of members very well versed in Theosophy and in the history of The Theosophical Society, but even more the opportunity constantly to consult The Society's Archives, where alone exists the original material necessary for the checking of the printed word with the written manuscript and letters, and for ensuring the production of an edition as conformable as possible to H. P. Blavatsky's original intentions.

No edition could in any case be complete without the inclusion of what has been called the third volume, which some have quite erroneously thought to have been no part of H. P. Blavatsky's own work. There is adequate internal evidence that this third volume forms part of a mass of material she had planned for future publication, and at Adyar is the copy of the original manuscript in the writing of the Countess Wachtmeister and possibly of others.

To facilitate study of this monumental work we have added the following:

How THE SECRET DOCTRINE was Written, compiled from the Archives and Records.

H. P. BLAVATSKY, a Sketch of her Life.

A BIBLIOGRAPHY accompanies each Volume.

A SHORT GLOSSARY has been added to the Index.

The INDEXES have been revised, and a completely new Index has been compiled for the fifth Volume of the new edition (former Volume III).

To each Volume the names of a number of scientific and other works of reference have been added.

I am very fortunate that my term of office as President should be marked by the re-publication of the greatest revelation of the Eternal Wisdom extant in, and available to, the modern world, and I am most grateful to all who have made such re-publication possible. In very special measure I desire to thank Mrs. Josephine Ransom, one of the keenest students of, and an authority on THE SECRET DOCTRINE, for having consecrated herself entirely to the supervision of the new edition for some considerable time past. But for her the new edition could not have appeared. At every stage she has most carefully examined the smallest details so that every word on every page shall be as true as possible to its great author. Mrs. Ransom has, in particular, been able to blend into one the 1888 and 1893 editions, so that nothing whatever is lost from the 1888 edition, while the convenience for reading which constitute the main difference between the two editions, such as changes in grammar and type-arrangements, are faithfully embodied in the Adyar Edition. Thus, the Adyar Edition is really two editions in one.

We should not have been fulfilling our duty to students of THE SECRET DOCTRINE had we ignored the erudite devotion of two of H. P. Blavatsky's greatest pupils—Annie Besant and G. R. S. Mead.

Quite a number of students have helped Mrs. Ransom in her most responsible work and to all of them our thanks are heartily given.

In general preparation and proof-reading, Mrs. Ransom herself has been in supreme charge. Mr. A. J. Hamerster and Mr. Sidney Ransom have assisted with the preparation. Upon Miss Ethelwyn M. Amery has fallen the chief burden of proof-reading with the help of some willing workers. Mr. Rohit Mehta has given his scholarly help in preparing the new Index, a task involving much tedious labour. Research work has been done by Miss G. Watkin, Librarian, The Adyar Library; by the Pandits of the Adyar Library, specially for Sanskrit, Tibetan and Chinese; by friends both here and abroad for Greek, Latin and Hebrew texts. Mr. Hirendranath Datta, Vice-President of The Theosophical Society, has given valuable assistance in connection with matters relating to Hindu Philosophy, and I have also to thank several members of The Theosophical Society in England for arranging to check references of ancient works which are not available from the Adyar Library, and for modern scientific references.

The more definitely business part of the production of the new edition has been in the able hands of Mr. H. J. Nt. van de Poll, Honorary Manager of The Theosophical Publishing House at Adyar, and Mr. C. Subbarayudu, Superintendent of The Vasanta Press at Adyar.

Thus have we begun at the Headquarters of The Theosophical Society, the very home itself of H. P. Blavatsky, still fragrant with the potent atmosphere

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she created and with so very much of the actual material of her work, a reincarnation of that mighty spiritual outpouring which was the creative activity of the two Inner Founders of The Theosophical Society and of Their principal agent in the outer world, and which took shape in 1888 in THE SECRET DOCTRINE. In the spirit of the Second Logos They created in 1875 the form—The Theosophical Society. In the spirit of the Third Logos they gave in 1888 the life—THE SECRET DOCTRINE.

In 1893 the life was renewed. In 1936 it is renewed once more.

So does H. P. Blavatsky remain for ever the original giver, under the Inner Founders, of the life which one day shall make the new world whole.

In the spirit of her messengership she has been persecuted and reviled. But the day will come when she shall be known for what she really was—Light Bringer of the new age.

GEORGE S. ARUNDALE,
President of The Theosophical Society.

ADYAR, 1936

H. P. BLAVATSKY: A SKETCH OF HER LIFE

HELENA PETROVNA BLAVATSKY was one of the most striking world-figures in the last quarter of the nineteenth century. She was too cataclysmic, too challenging to orthodoxies, whether of Religion, Science, Philosophy or Psychology, to be ignored. She was a true iconoclast—tearing to pieces the wrappings which hid the Real from view. But since the majority were attached to the conventional wrappings, and were unfamiliar with the Real, they attacked and reviled H.P.B. for her daring and courage, in unveiling what it seemed blasphemy to reveal. Slowly but surely the years justify her. However abused, she was content to work "in the service of humanity," and showed her wisdom in leaving to future generations the judgment of her splendid worth.[1]

Helena Petrovna Hahn was born prematurely at the midnight hour between 30 and 31 July (in the Russian Calendar 12 August) 1831, at Ekaterinoslav in the province of Ekaterinoslav, S. Russia. So many strange incidents occurred about her birth-hour and her christening that the Russian retainers foretold for her a life of trouble.

Helena was a wilful child, born of a long line of powerful and imperious men and women. The history of her descent is the history of Russia. Centuries ago the nomad Slavs wandered over middle and Eastern Europe. They had their own forms of government, but when settled at Novgorod they were riven by feuds which they could not settle among themselves. They called in to aid them Rurik, 862 A.D., a leader of one of the roving bands of "Russ," Northmen or Scandinavians, who sought markets and power. Rurik came, and built up in Novgorod the first civil government, a wealthy trading centre for East and West. He was the first Prince, and ruled for fifteen years. In his life-time his son Igor and his nephew Oleg consolidated his power in the West and the South. Kiev became a great Principality, and he who ruled there was virtually sovereign of Russia. Through the centuries the descendants of Rurik spread in conquest and authority throughout the country. Vladimir I

[1] See H.P.B.'s Preface to the 1888 edition, reprinted in this Volume.

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(d. 1015) chose Christianity as the religion of his people, and so-called "paganism" died out. Yaroslav the Wise (d. 1054) framed Codes and "Russian Rights." A sixth son of Vladimir II (1113-25) was Yuri, the long-handed, grasping or "dolgorouki". This appellation persisted as a family title. Yuri founded Moscow, and from him came the powerful Grand Dukes, who ruled and, as ever, fought tempestuously. The Mongol hordes, 1224, took advantage of these divisions and dominated the turbulent groups, all jealous of each other's power or position. But Ivan III, a Dolgorouki, in 1480, threw off the Mongol yoke, and Ivan IV, demanded to be crowned as Tsar, and arrogated to himself supreme authority. With his son died out the long and brilliant Dolgorouki dynasty. But the family still domineered in the Romanoff days, till in the person of Madame Blavatsky's grandmother, the gifted and erudite Princess Elena Dolgorouki, who married André Mikaelovitch Fadeef, the "elder" Dolgorouki line, of which the Romanoff Tsars were regarded as a "younger" branch, died out.

Thus Helena's family was of the first rank in Russia, with tradition and dignity to uphold, and known throughout Europe. Helena was a rebel, and from childhood onward consistently flouted conventions; yet she was sensitive that her actions should not affect her family or wound its honour. Her father, Capt. Peter Hahn, came of old Crusading Mecklenburg stock, the Rottenstern Hahns. Because her clever literary mother died when she was eleven years old, Helena's girlhood was spent with her grandparents Fadeef, in an immense old mansion in Saratov, which sheltered many members of the family and numerous servants and retainers, her grandfather Fadeef being Governor of the Province of Saratov.

Helena's nature was strongly imbued with an inborn psychic capacity, so strongly, indeed, that it was her most outstanding characteristic. She claimed and demonstrated the ability to communicate with the denizens of other and subtler and, to most, invisible conditions or worlds, and with human beings who are regarded as "dead". This natural capacity was subjected to life-long training and development. Her education was influenced by the worldly position of her family, and by the cultural factors then in vogue. Thus, she was a clever linguist, and quite a brilliant musician; a scientific sense and experience was added by her learned grandmother, and she shared in the literary faculty which seemed to run in the family.

In 1848, when seventeen years old, Helena married the elderly General Nicephore V. Blavatsky, Governor of the Province of Erivan. There are several accounts as to why she married him, but that it was distasteful to her she made obvious from the beginning. After three months, she escaped

from her husband, to her family, which sent her to her father. Fearing to be forced into returning to General Blavatsky, she escaped on the way, and set out upon years of wandering and many adventures. Her father kept in touch with her, and sent her funds. Seemingly, she stayed away from Russia long enough to make her separation from her husband legal.

In 1851 Helena, now Madame Blavatsky, or H.P.B., first met physically the Teacher, the Elder Brother, or Adept, who had ever been her protector, guarding her from serious harm in her wildest childish escapades. From this time onward she was unreservedly His disciple, completely responsive to His every hint or direction. Under His guidance she learnt to control and direct the forces to which, by reason of her unusual nature, she was subjected. This guidance led her through experiences of extraordinary variety in the realms of "magic" and occultism. She learnt to carry messages from her Teachers to the recipients, and to brave every danger and misunderstanding on the way. To trace her wanderings during this apprenticeship is to see her at work all over the world. Part of the time she was in the Himálayan regions, studying in monasteries in which are preserved the instructions of some of the world's most learned and spiritual teachers of bygone times. She studied the Life and Laws of the inner worlds, and the rules which must be obeyed to gain access thereto. As witness to this stage of her occult education, she has left an exquisite rendering of spiritual axioms in *The Voice of the Silence*.

In 1873, H. P. Blavatsky went to the United States of America to do the work for which she had been trained. To anyone less courageous, this might have seemed impossible. An unknown Russian woman, she plunged into the Spiritualistic movement, then so powerfully affecting America, and in lesser measure many other countries. Scientific minds were anxious to discover the meaning of the strange phenomena, and found it difficult to make their way through the mass of fraud and deception to the truth. In two ways H.P.B. tried to indicate the explanation to them: (i) By the practical demonstration of her own powers; (ii) By declaring that there was an age-old knowledge of the deeper laws of life, studied and guarded by those who could use it safely and beneficently; persons who in their higher ranks were called "Masters," though other titles are also used for Them—Adepts, Chohans, Elder Brethren, the Occult Hierarchy, and so on.

To substantiate her declarations, H.P.B. wrote *Isis Unveiled*, in 1877, and THE SECRET DOCTRINE, in 1888, both "given" to her by the Masters. In *Isis Unveiled*, she courageously flung the weight of the evidence she gathered from the world's scriptural and other records, in the face of religious orthodoxy,

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scientific materialism, blind belief, scepticism and ignorance. She was met with contumely, but the thought of the world was affected and enlightened.

When H.P.B. was "sent" to the United States, one of her most important tasks was to form a Society, which was named, on formation, THE THEOSOPHICAL SOCIETY "to collect and diffuse a knowledge of the laws which govern the Universe." The Society invited "the fraternal co-operation of such as can realize the importance of its field of labour, and are in sympathy with the objects for which it has been organized." This "fraternal co-operation" became the first of the Three Objects of The Society's work, which for many years have been outlined as follows:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

Madame Blavatsky was directed to draw Col. Henry Steel Olcott into association with her for the formation of The Society. He was a man highly honoured and well known in public life in America. He, like H. P. B., sacrificed everything for the sake of promoting the task with which the Masters entrusted them.

They went to India, 1879, and there laid the first firm foundations of their work. The Society spread rapidly from country to country, strongly upheld by men and women to whom its declared service to humanity, the breadth of its platform, the clarity and logic of its philosophy and the inspiration of its spiritual guidance, made convincing appeal. H.P.B. was invested by the Masters with the responsibility of imparting the SECRET DOCTRINE, or Theosophy, to the world—she was supremely the teacher; to Col. Olcott was delegated the task of organizing The Society, which he did with conspicuous success. Naturally, both these pioneers met with opposition and misunderstanding, especially H.P.B. But she was prepared for any and every sacrifice. As she wrote in the Preface to THE SECRET DOCTRINE, "Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt."

The most brilliant and effective period of H.P.B.'s life was perhaps that in England between 1887-1891. The effects of the unjust Report of the Society for Psychical Research, 1885, on her phenomena, combined with the Christian missionary attack in India, had to some extent died away. To incessant

[1] Early By-Laws, Chap. II.

[2] Early Preamble.

writing, editing and correspondence, she added the training and instruction of pupils to carry on the work she had instituted. For this purpose she organized, with the President's (Col. Olcott) official sanction, the Esoteric Section of The Theosophical Society. By 1890 over a thousand members in many countries were under her direction.

THE SECRET DOCTRINE described itself in its title. It presents, "not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets." (1) It indicates that through a comparison of the Cosmogenesis of the ancients, a perception of true Universals may be obtained; (2) it gives the clue with which to unravel the genuine racial history of humanity; (3) it lifts the veil of allegory and symbolism to reveal the beauty of Truth; (4) it presents to the eager intellect, to the intuition and to spiritual perceptions, the scientific "secrets" of the Universe for apprehension. They are still secrets so long as they are not realized.

H.P.B. passed away 8 May, 1891, and left to posterity a great legacy of some of the finest thought ever presented to the world. She opened the long-closed doors of the Mysteries; she revealed once more the truth about Man and Nature; she bore witness to the presence on Earth of the Occult Hierarchy which guards and guides the world. She is honoured by many thousands, for she was, and is, a beacon, lighting the pathway to the heights which all must ascend.

ADYAR, 1938

JOSEPHINE RANSOM

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HOW THE SECRET DOCTRINE WAS WRITTEN

1879. H. P. BLAVATSKY first "broke ground for her new book" on Friday, 23 May, 1879.[1] Col. Olcott "gave H.P.B. skeleton for book containing such crude ideas as suggested themselves to one not intending to be the writer."[2] On 25 May he "Helped H.P.B. on Preface of her new book,"[3] and on Wednesday, 4 June, he "Helped H.P.B. finish Preface . . ."[4] For several years nothing more was done, as H.P.B. and Col. Olcott were for too heavily engaged in establishing The Theosophical Society, by personal activity in India, by the editorship of *The Theosophist*, and by a voluminous correspondence.

1884. In *The Theosophist*, January Supplement, appeared an advertisement of THE SECRET DOCTRINE. A New Version of "Isis Unveiled." The advertisement said that: "Numerous and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in 'Isis Unveiled' within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for 'more light,' and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in better and clearer form, in monthly parts. All that is important in 'Isis' for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. . . . Much additional information upon occult subjects, which it was not desirable to put before the public, at the first appearance of the work, but for which the way has been prepared in the intervening eight years, and especially by the publication of 'The Occult World' and 'Esoteric Buddhism' and other Theosophical works will now be given. Hints will also be found throwing light on many of the hitherto

[1] Col. Olcott's Diary. [2] Ibid., 24 May. [3] Ibid.
[4] Ibid. See also Old Diary Leaves, II, p. 90.

misunderstood teachings found in the said works . . . It is intended that each Part shall comprise seventy-seven pages in Royal 8vo (or twenty-five pages more than every 3rd part of the original work). . . . to be completed in about two years." The first part was to be "issued March 15th."

Madame Blavatsky wrote to Mr. A. P. Sinnett early in this year that "while he had, in *Esoteric Buddhism* (1883), given "to the world crumbs of genuine occult doctrines," yet they were but "fragments" and not to be taken as the whole. Though so ill, she was now "to sit up nights again and rewrite the whole of *Isis Unveiled*, calling it THE SECRET DOCTRINE and making three if not four volumes out of the original two. Subba Row helping me and writing most of the commentaries and explanations."[1]

The next advertisement appears in *The Theosophist*, April Supplement, p. 66, as follows: "THE SECRET DOCTRINE." a new version of "Isis Unveiled." With a new arrangement of the matter, large and important additions, and copious Notes and Commentaries, by H. P. Blavatsky, Corresponding Secretary of The Theosophical Society. Assisted by T. Subba Row Garu, B.A., B.L., F.T.S., Councillor of The Theosophical Society . . ." The first part was to be "issued on June 15th." The advertisement was repeated, but in June, p. 92, the date of issue was put forward to August 15th, then to September 15th,—then no further advertisements.

Dr. A. Keightley said the first news he had of THE SECRET DOCTRINE was the advertisement in *The Theosophist*. "I was told in 1884 that Madame Blavatsky was engaged in writing a book . . . to be called THE SECRET DOCTRINE, that various people had been consulted as to its construction, and that all the moot points of Hindu Philosophy had been submitted to . . . T. Subba Row, who had also made various suggestions as to its construction. Afterwards I found that he had done so, sketching out very roughly an outline, but this was not followed."[2]

When H.P.B. went to Europe she took the MS. with her and worked at it in every spare moment. When in Paris, April to June, she wrote to Mr. Sinnett that "one of the reasons he [Mohini M. Chatterji] has come for is to help me on the Sanskrit portion of the Secret Doctrine . . . I thank you for the intention you had of writing the Preface for SECRET DOCTRINE—I did not ask you to do it, but the Mahâtmas and Mohini here, and Subba Row there, are quite sufficient for the task of helping me. If you do not think that 'the scheme is feasible as announced' I am sorry for you and your intuition. Since

[1] The Letters of H. P. Blavatsky to A. P. Sinnett, edited by A. T. Barker, p. 84 (1925).
[2] Reminiscences of H. P. Blavatsky and the "Secret Doctrine," by Countess C. Wachtmeister and others, p. 96 (1893).

Krishna chand a co ege centra L brary

the Guru thinks it otherwise will take my chance of following rather his order and advice than yours To say that would do wisely to direct the re- payment of subscriptions and withdraw announcement is to talk sheer hap- hazard I did not undertake to write and bother myself with that infernal book for my own sweet pleasure But my own preferences or wishes have naught to do with my duty MASTER orders and tells it be written and rewrote it all so much the better for those who will help me on the rechoun, task and so much the worse for those who do not and will not Who knows but with God's blessing and help the thing may turn out a splendid piece of work anyhow Nor will I ever agree with you that it is madness to try and write such a book for monthly parts since that the Guru so ordains it One chapter alone on the Gods and Pitris, the Devas and the Daimonia Elementaries and Elementals and other like spooks finished is have found and followed a very easy method given me and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not look like a mere reprint of Isis is nowhere in the face of the announcement Since it promises only to bring the matter contained in Isis within reach of all and to explain and show that the later revelations in Esot Buddhism for one, and other things in the Theosophist, are not con- tradictory to the outlines of the doctrine given however hazy the latter is in Isis, and to give in the SECRET DOCTRINE all that is important in Isis grouping together the materials relating to any given subject instead of leaving them scattered throughout the vols. as they are now then it follows that am bound to give whole pages from Isis only amplifying and giving additional information And unless do give numerous reprints from Isis it will become Isis or Hieroglyphics never what it was originally promised in the Publishers Notice which please read

Mr W Q Judge who was also in Paris (March and April was asked everyone else whom H P B thought might help drawn into the work At the country house of the Count and Countess d'Adhemar H P B entrusted them to go carefully through the pages of Isis unveiled for the purpose of noting on the margin what subjects were treated and they were of the greatest use to her The accumulation of material for the book went on

885 In his Diary 9 January Col Olcott makes the entry. H P B got from the Master M the plan for her Secret Doctrine It is excellent Oakley and had tried out hands on it last night but this is much better

[illegible]

The Coulomb conspiracy caused H P B to leave Adyar for Europe in March She arrived with her by previous steamer Subba Row told me to write the [illegible] and send to him through you every week what had written promised this to him and will do so as he is going to make notes and commentaries and then that S will publish it

It was in this year that the Master K H wrote THE SECRET DOCTRINE when Ready will be the triple production of M [illegible] and Himself]

After working in loneliness for some months in Würzburg, Countess Constance Wachtmeister was sent to help H P B who told her that the work would consist when complete of four volumes and that it would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution H P B. said that it will not be until the next century when man will begin to understand and discuss the book intelligently The Countess was entrusted with the task of making fair copies of H P B's manuscript She describes how deeply H.P.B. was wounded by the Report of the Society for Psychical Research, and how it affected her work compelling her to write out twelve times a page that she could not manage to write down correctly because of the disturbed state of her mind.

The Countess relates that the circumstance which most attracted her attention and excited her wonder was the poverty of H.P.B.'s travelling library Yet her manuscripts were full to overflowing with references, quotations abundant from a mass of rare and recondite works on subjects of the most varied kind Some of these works or documents were to be found only in the Vatican or in the British Museum Yet it was only verification she needed The Countess was able to obtain, through friends, verification of passages that H.P.B had seen in the Astral Light, with the title of the book the chapter page and figures all correctly noted once in the Bodleian Library Oxford once in a manuscript in the Vatican

Several times requests were made to H P B to instruct others as she had instructed Col Olcott and Mr Judge but she said if she had to be bothered with teaching she must give up [illegible] She was tempted with the

[illegible]

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offer of a large salary if she would write for the Russian papers on any subject she pleased. She refused for to write such a work as THE SECRET DOCTRINE "must have all my thoughts turned in the direction of that current." Day after day she would sit there writing through all the long hours.

To Col. Olcott H.P.B. expressed her willingness to send the three finished chapters for Subba Row to look over and correct them or add or take out. "But you shall have to go over the Introduction. Sinnett is all the time offering and rather consent only for the sake of the more elegant English and good idea for mechanical arrangement literary not metaphysical."[1]

"1886. In her letter, 8 Jan. 1886," to Col. Olcott it is apparent that H.P.B. had abandoned the idea that the new book was to be a revision of Isis Unveiled. He had sent her some Preface for a revised Isis which she promptly burnt and recommended him to take out of the two volumes of Isis all he wanted and issue it in parts and keep the money for The Society. This was no doubt to appease subscribers who had been promised THE SECRET DOCTRINE in monthly parts. So far as she was concerned she had to hurry on with THE SECRET DOCTRINE for it was to be her vindication. She had this SECRET DOCTRINE to show whether Masters were or were not. In reply to the Society for Psychical Research whose Report branding her as an impostor was still fresh in the public mind. Again she urged Col. Olcott to secure the help of Subba Row for all points concerned with Advaitism and the occultism of the old Aryan Religion. She wanted his help with old quotations and occult meanings added to her own. The S.D. was to be twenty times as erudite and occult and explanatory. She said she would send him two or three chapters otherwise she would begin publishing at once.

On 5 March H.P.B. wrote to Mr. Sinnett that with regard to THE SECRET DOCTRINE there was "a new development and scenery every morning. I live two lives again. Master finds it too difficult for me to be working consciously into the astral light for my S.D. and so I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see, parallel with the Rishis, and in the middle between them the meaning of their symbols or personification. Seth standing with Brighu for first subrace of the Root race, for instance, meaning anthropologically first speaking human sub-race of the 3rd Race, and

[1] Letters of H.P.B. to A.P.S., pp. 54 [illegible] Ed. p. 244
Purchase of the Theosophist, August 1931, pp. 654-6

astronomically the years of 7 meaning at one and same time the length of the solar year in that period, the duration of his life and many other things. Enoch lived 365 meaning the solar year when our present duration was settled. Seventh God took him when he was 365 years old, and so on. It is very complicated but I hope to explain it sufficiently clear. I have finished an enormous introductory chapter or Preamble Prologue call it what you will just to show the reader that the text as it goes every Section beginning with a page or two of extracts from the Book of Dzyan and the Secret Book of Mayavi Buddha are no foreign. I was ordered to do so to make a rapid sketch of what was known historically and in literature in classics and in profane and sacred histories during the 35 years that preceded the Christian period and the 300 years that followed it of magic, the existence of a Universal Esoteric Doctrine known to the philosophers and initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen and others who had been initiated themselves. Also to describe the Mysteries and some rites and I can assure you that most extraordinary things are given out now, the whole story of the Crucifixion etc. being shown to be based on a rite as old as the world, the Crucifixion on the cathe of the Candidate, trials, going down to Hell etc. all Aryan. The whole story hitherto unnoticed by Orientalists is found even esoterically in the Puranas and Brahmanas and then explained and supplemented with what the Esoteric explanations give.

I have facts for it. Vol. Six isis; it is the language, the cleverness for compiling, then that lack. Well you will soon [see] the Prologue, the short survey of the forthcoming Mysteries in the text, which covers 360 pages of foolscap.

Such pictures, panoramas, scenes, antediluvian dramas with all that."[1]

Writing in March from Wurzburg to Mr. Sinnett Countess Wachtmeister said that he had become so confused over the stanzas and the Commentaries that "could make nothing of them. Madame then wrote the Preface in red ink, the letter in black ink and now they are in easier to comprehend as confusion of ideas is avoided."[2]

H.P.B. decided to spend the summer of this year at Ostend. She carried the MSS with her. There were delays on the way but she finally arrived on 9 July and found suitable rooms where she settled down and where the Countess was to join her again in a few months. She wrote on 14 July[3] to Col. Olcott that she was sending the MSS and it must

[1] Letters of H.P.B. to A.P.S., pp. 54 [illegible] Ed. p. 244
[2] Ibid. p. 254
[3] H.P.B. to H.S.O. quoted in The Theosophist, May 1931, p. 256

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not be kept more than a month, and the case in parts must be begun this autumn and people would pay beforehand only for that which was in the hands of the publishers. It was to come out simultaneously with Redway in England and Boston publisher at [illegible] in America. She would send to him the Preface to the Reader and the 1st chapter in the [illegible] this [illegible] proper. There are 10 larger and more [illegible] foolscap than introductory Preliminary Book and she repeats what she had already written to Mr. Sinnett about the nature of what was to be found in this draft. She would send this if Subba Row approved of chapter which consisted of "Seven Stanzas" taken from the BOOK OF DZIAN (or Dzyan) and commented upon. She could not part with this as she had no copy and no one to do any copying.

But apparently the Countess returned in time to copy the bulk if not all of what H.P.B. had finished. H.P.B. wrote both to Mr. Sinnett, 21st Sept. and Col. Olcott 23 Sept. saying she had dispatched Volume [illegible] of the S.D. to Adyar and was now working on the Archaic. She advises him that there are in the [illegible] Introductory Volume Seven Sections for Chapters and [illegible] Appendices several Appendices attached to every section from [illegible] etc. Now all this will make either more or at any rate one volume and it is not the S.D. but a preface to it. It is an absolutely necessary one otherwise if they begin reading the Archaic volume the public would get crazy before reading from pages too metaphysical. She allowed him a certain liberty of arrangement but begged him not to lose pages or allow the MSS. to be mutilated. "Remember this is my last great work and I could not rewrite it if lost, to save my life or that of the Society which is more."

The whole almost is given by the "Old Gentleman" and Master.

This MS. was delivered on 10 December by Col. Olcott who said in his Annual Address: "The MS. of the first volume has been sent me and is undergoing revision, wishing that this first or introductory Volume should soon be published at London and New York. But Subba Row refused to do more than read it because it was so full of mistakes that he would have to rewrite it altogether."

This 1886 MS. is an extraordinarily interesting document. It is in the handwriting of Countess Wachtmeister and others and some of the Stanzas

[illegible]

Genesis Report 1886 p. 3 [illegible] p. 125

are written in red ink, as was suggested. It opens with a section headed "To the Reader." The first paragraph begins "[illegible] down on an [illegible] frame while Truth has to laboriously climb its way up it." The "Introductory" section of the published work was considerably expanded. In it was included the part beginning "Volume of Isis" begins with a reference to an old book [illegible] what was section I of chapter [illegible] in the MS. though only used in part and altered. It deals with the promised Hermetic and other "Book of Antiquity." Section II on "White and Black Magic in theory and practice" was published with additions and variations in the Third Volume [illegible] and is essentially mostly verbatim the same. Section III on "Transcendental Algebra and God revealed characters in Mystic Names" is Section X Volume III with subsection "Mathematics and Geometry the Keys to Universal Problems" while subsection [illegible] in the MS. became section X the Hexagon with the Central point etc. in Volume III. In the MS. this begins:

"Arguing upon the virtue in names (Beesham) Molitor thinks, etc." Section IV with subsection "Who was the Adept of Tyana" which begins: "Like most of the historical heroes of hoary antiquity" is in Volume III p. 130. Subsection 2 "The Roman Church dreads the publication of the Real Life of Apollonius" is unfinished in the MSS. stopping at the words "or Alexander Severus." p. 136 Volume III.

Section V "The Kabeiri or Mystery Gods." What the ancient classics say of them is given in Volume III p. 315 under the title of Symbolism of Sun and Stars and begins in the same way with the quotation from Hermes. In Appendix on "The Star Angel Worship in the Roman Church its re-establishment growth and history" H.P.B. starts by saying that it "is compiled from several sources documents in the Archives of the Vatican etc." It begins "in the middle of the viith Cent. A.D. the Archbishop Adalbert of Magdeburg." This Appendix was printed in Lucifer, July 1891, p. 334-44. H.P.B. enlarged it and added more notes.

Enough has been given for readers to realize that Volume II published in 1897 was H.P.B.'s authentic material.

In connection with H.P.B. Centenary 1931 The Theosophical Publishing House Adyar thought it would publish for the first time this early draft of Volume [illegible] as completed by H.P.B. in 1886 and sent to Col. Olcott for Subba Row's endorsement. This plan was abandoned owing to the very great difficulty in getting the MS. ready for the press and

[illegible] 1893 version pub. [illegible] the Theosophist August 1933 pp. 60 [illegible] draft

[illegible] 1893 p. 25.

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correcting it page by page to make it as near the original as possible. The absence of method in the MS., in the use of quotation marks, hyphens, etc., and the great difficulty in deciphering whether commas meant dashes or vice versa.

The second part of the MS. is headed: "Part II. Archaic Period. Chapter I. A Glimpse into Eternity. Cosmic Evolution in Seven Stages."

Section "The Archaic Manuscript." Pages from a Prehistoric Period, and opens with the words: "An Archaic Manuscript, a material of peculiar nature made impermeable to water, fire and air by some specific unknown process, is before the eye of the writer." It then goes on immediately to the circle with the point in the centre, but does not mention the immaculate white disk. After twenty-four pages the first Stanza is given and a general glossary is promised for each chapter of an attached Appendix. The Notes of each STANZA are put as footnotes, not in the text, as in the 1888 edition. The Commentary on the STANZA opens: "THE SECRET DOCTRINE postulates three fundamental propositions." These words will be found in the Proem, p. 14, of the 1888 edition and p. 42 of the 1893 edition. Then follow what become the Commentaries in the published volume, and all the notes on each STANZA are given sequentially and not Sloka by Sloka.

Of Volume or Book II, only a few pages are in the MS., nineteen in all. They are headed: "Archaic Chronology, Cycles, Anthropology," and are partly the rough draft of the "Preliminary Notes" of the published volume, and partly a brief indication of the line of teaching about "Hierology and Races" with which the Volume is to deal.

When Col. Olcott received this MS. he announced that "even a cursory reading has satisfied better critic than myself that it will be one of the most important contributions ever made to philosophical and scientific scholarship, a monument of the learned author, and a distinction to the Adyar Library of which she is one of the founders." In his Annual Address he said the work was to extend to about five volumes, the first of which was "shortly to be published at London and New York."[1]

1887. Writing in January to Col. Olcott, H.P.B. said she was glad he liked the Proem, but it was only a preliminary volume, and the genuine

[1] [illegible] p. 43. A letter later was published in the Theosophist [illegible]

[2] [illegible] March [illegible] Mr. C. Kavanagh [illegible] the MSS.

[illegible] 1887, supplement, [illegible]

*General Report, 1887, p. 4.

doctrine was to show. She mentions a young Englishman named E. D. Fawcett, who had helped her in Würzburg and in Ostend, and afterwards in England, specially in those parts in the second volume dealing with the evolutionary "Hierarchy." He suggested, corrected and wrote, and several pages of his MS. were incorporated by H.P.B. into her work. He supplied many of the quotations from esoteric works, as well as many confirmations of the occult doctrines derived from similar sources.

H.P.B. again asked that Subba Row should see the MSS. and to let him edit what he liked with it. "I give him carte blanche. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Master and the Old Gentleman. They give me facts only and rarely dictate in perception. I know that my facts are all original and new."

In January she wrote to Mr. Sinnett that she had sent him the Archaic Doctrine before it was really ready, or she was. "Rewriting it, posting and transposing, scratching out and repasting with notes from my AUTHORITIES." It had been shown to Prof. (Sir) W. Crookes. H.P.B. wrote to Mr. Sinnett later that "THE SECRET DOCTRINE grows, grows and grows."

In Ostend the patient labour went on, but H.P.B. fell ill and came near to death, and she thought the Master would let her be free at last. She was very anxious about the SECRET DOCTRINE, and told the Countess she must be most careful of her manuscripts and hand all over to Col. Olcott with directions to have them printed. "But H.P.B. was miraculously cured once more," she said. "Master has been here. He gave me my choice: that I might die and be free if I would, or I might live and finish THE SECRET DOCTRINE. I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart's blood, accepted the sacrifice."

Dr. A. Keightley found H.P.B. living at Ostend, hard at work. He says: "I was handed a part of the MS. with a request to emendate, decide after the English in fact to read it as my own. The MSS. was then in detached sections similar to those included under the heads of 'Symbolism' and 'Appendices' in the published volumes. What I saw was a mass of MS. with no definite arrangement, much of which had been patiently and industriously copied by the Countess Wachtmeister. This idea then was to keep one copy in Europe, while the other went to India for correction by

[illegible] p. 94. Reproduced in The Theosophist, Aug. 93, p. 683.

[illegible] H.P.B., [illegible] no. 25. Ibid., p. 224.

[illegible] p. 3. Ibid., p. 25.

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various native collaborators. The greater part did, go at a later date, but some cause prevented the consideration

What struck me most in the pa was style of read was the enor mous number of quotations from various authors. I knew that there was no library to consult and I only see that H P B book did not amount to hurry in all of which several were dictionaries and several works quoted two or more volumes At this time did not see the ANLAS IN D. VAN though there were several pieces of the Occult Catechism included in the MSS

In the spring H P B was urged by several English members of the Theosophical Society to come to London where she could be more carefully looked after She removed with all her manuscripts on May At Bough the summer both Keightleys were engaged in reading, re reading copying and correcting the MS of which there was a pile 5 ft high After a few months at Norwood, H P B settled in September at Lansdowne Road She gave the two able and devoted young men Dr A Keightley and his nephew Bertram Keightley the mass of MSS to sort out and make suggestions upon for by this time it had neither plan nor consecutiveness They finally recommended that the book should be divided into four volumes dealing with

the Evolution of the Cosmos (2) the Evolution of Man (3) the lives of some great Occultists (4) Practical Occultism, and that each volume should be divided into three parts (1) The STANZAS and Commentaries (2) Symbolism, (3) Science This was duly sanctioned by H P B

The next step was to read the MSS through again and make a general rearrangement of the matter pertaining to the subjects coming under the heads of Cosmogony and Anthropology which were to form the first two volumes of the work When this had been completed and H P B duly consulted and her approval of what had been done obtained the whole of the MSS so arranged was type written out by professional hands then re-read corrected compared with the original MS and all Correct Hebrew and Sanskrit quotations inserted by us It then appeared that the whole of the Commentary on the Stanzas did not amount to more than twenty pages of the present work as H P B had not stuck closely to her text of writing So we respectfully interviewed her and suggested that she should write a proper commentary as in her opening words she had promised her readers to do The solution of this problem was Each Sloka of the stanzas was written or cut out from the type written copy and pasted at the head of a sheet of paper, and then or a loose sheet pinned memoranda were written as the questions we could find time to devise on that Sloka H P B

struck out large numbers of them made us write fuller explanations or our own ideas of what her readers expected her to say wrote more her self incorporated the little she had already written on that particular sloka and so the work was done.

Bertram Keightley wrote Of phenomena in connection with HE I say nothing I have very little to say Quotations with full references from books which were never in the house quotations verified after hours of search sometimes at the British Museum for a rare book of such I saw and verified not a few In verifying them I found occasionally the curious fact that the numerical references were reversed e g p 13 for p 12) illustrating the reversal of objects when seen in the astral light. Otherwise they were "accurate in the minutest degree."

In The Theosophist Col Olcott wrote It is gratifying to learn that the Secret Doctrine is steadily growing Mr Sinnett writes that as much as would make about one volume of it is already written Though the Manager long ago offered to return the money to the registered subscribers [about Rs. 3000], scarcely any availed themselves of it In his Annual Address in December Col Olcott says H P B had sent him the MSS of four out of the probable five volumes of THE SECRET DOCTRINE for examination, and it is expected that the first volume will be issued at London during the coming spring season.

1888 Early in this year H P B again offered to send the MSS to Subba Row but with the same result In February she advised Col. Olcott that Tookaram Tarya had written that Subba Row was ready to help and to correct "my S.D. provided I took out from it every reference to the Masters! Does he mean to say that I should deny the Masters or that I do not understand them and garble the facts given me. . . It is wise to bring in the evidence of our Masters to the world and the T S dare not because they sent me to do the work as a fresh experiment in this XIX century and I have done it, the best I know how . . ."

Subba Row suggested rituals to help had become known A group in America headed by Mr Judge wrote to H P B saying they had heard she was asked to withdraw THE SECRET DOCTRINE from publication on the grounds that it might antagonize some Indian Pandits and be attacked or ridiculed by them They begged H P B to pay no heed but to bring out THE SECRET DOCTRINE

[illegible] Theosophist Oct 1887 p 67
Gerry's Report [illegible] p 7 From a letter in the Archives dated 18 Feb 1888

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at the earliest possible time. A group of Indians headed by N. D. Khandalavala and Tookaráin Tatya took exception to these remarks and said that had H. P. B. been in India the book would long ago have seen the light. They thought H. P. B. had not been properly informed of the suggestions to make the book more clear in its allusions to Hindu literature and that a few sympathetic friends could easily arrange to have the work revised.

Bertram Keightley wrote from London that the publication of THE SECRET DOCTRINE had commenced, and as soon as the magnitude and cost of the work could be definitely calculated the price to subscribers would be fixed and a circular sent them giving the option of taking it or receiving back their money which had been lying in the Bank untouched ever since they paid it. "The Secret Doctrine is so vast a theme and stretches into so many directions that its treatment involves enormous labour with no possibility of fixing in advance the number or size of the volumes required."[1]

"... when the MS. of this work had not yet left my writing table," wrote H. P. B., "and THE SECRET DOCTRINE was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the Evening Telegraph of America referred to this still unpublished work in its issue of June 30. 'Among the fascinating books for July reading is Madame Blavatsky's new book on Theosophy, THE SECRET DOCTRINE. But because she can soar back into the Brahmin ignorance [illegible] is no proof that everything she says is true.'"

When Col. Olcott was traveling to England in August, he received a letter in his cabin in which the Master K. H. said: "I have also noted your thoughts about the Secret Doctrine. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake and erroneous notion corrected and explained by her from the works of other theosophists was corrected by me or under my direction. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come." On arrival in London Col. Olcott found H. P. B. working at her desk from morning to night, preparing copy and reading proof of THE SECRET DOCTRINE. Both volumes were to appear that month, August. Clustering around her were devoted theosophists who

[1] The Path, Feb. 1889, pp. [illegible]
[2] [illegible] May 1888, Supplement, p. [illegible]
THE SECRET DOCTRINE, vol. 1, 1888, ed. cit., p. 34; 1897 edition, p. 45. Italics.
Printed in a letter from the Master of the Wisdom, compiled by C. Jinarajadasa, p. 54; [illegible]

had advanced [illegible] to bring out THE SECRET DOCTRINE and other publications. Among [illegible] there are about half a dozen theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English and prepare it for press. But that which none of them will ever claim, first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply gleaned out of what have been taught.

During this time H. P. B. was overwhelmed with work and ailing in health. It was an increasing task to rise so early or to work so late. The dummies of the printer were examined. Certain requirements as to size of page and margin were particular points with H. P. B., as also were the thickness and quality of paper. These points decided, the book began to go to press. It went through three or four other hands besides H. P. B.'s in galley proofs, two sets as well as in revise. She was her own most severe corrector, and was liable to treat revise as MS., with alarming results to the correction item in the bill. Then came the writing of the Preface, and finally the book was out, an unequalled treasure of occult wisdom.

H. P. B. was happy that day.

"In the Introductory Volume," she wrote, "To my judges, past and future, I have nothing to say. But to the public in general and the readers of THE SECRET DOCTRINE I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: 'Gentlemen, I have made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.'"

In October the long awaited SECRET DOCTRINE was published simultaneously in London and New York. The first English Edition of 500 was exhausted before the day of publication and a second is preparing. The Second Edition was out before the end of the year.

The whole edition was printed by The H. P. B. Press, Printers to the Theosophical Society, and the English edition was entered at Stationers' Hall, while the American simultaneous edition was "Entered according to Act of Congress in the year 1888 by H. P. Blavatsky in the office of the Librarian of Congress at Washington, D. C."

The newspapers did not give THE SECRET DOCTRINE much notice, but the demand for it was continuous. This fact anxious remarked the London Star

[1] H. P. B. on "My Books," Lucifer, May 1891, p. 246.
[2] [illegible] p. 54; The Theosophist, November 1888, p. 59.
[3] [illegible] 1888 edition, p. [illegible]; 1893 edition, p. 59.
The Theosophist, Dec. 1888, Supplement, p. [illegible]

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considering that the book is of a more occult and difficult character than any that has preceded it.

In her Preface H.P.B. apologized for the long delay in the appearance of this work, occasioned by ill health and the magnitude of the undertaking. She wrote: "Even the two volumes now issued do not exhaustive the scheme, and these do not treat exhaustively of the subjects dealt with in them. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready, the fourth almost so."

This volume, it must be added, was not in contemplation when the programme of the work was first announced. H.P.B. then refers to the original intention to make this work a revision of Isis Unveiled, but owing to the difference of treatment required, the present volumes do not contain in all twenty pages extracted from Isis Unveiled.

Referring to the volumes still to come, she said: "In Volume III of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death, in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to Occult Teachings. Referring to the erroneous speculations of Orientalists with respect to the Dhyân-Buddhas and their earthly correspondences, the Mânushi-Buddhas, H.P.B. said that "the real tenet is hinted at in a subsequent Volume (see 'The Mystery about Buddha'), and will be more fully explained in its proper place."[6] This no doubt, refers to "The Mystery of Buddha." It is probable that this was what she meant when she said, about 1891, "The triple Mystery is given out."[7]

Her concluding words of the SECRET DOCTRINE 1888 were: "A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and concealed ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV, until the rubbish of the ages is cleared away from the minds of the Theosophists, to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it

[illegible] November 1887, p. 144.
[illegible] Vol. II, p. 798 (1893 ed.) [illegible] Vol. II.
Vol. II, p. [illegible] 538 [illegible] Vol. III, 1893, p. [illegible]
Vol. III, p. 5[illegible] [illegible]
Reminiscences, p. 68.

entirely depends upon the reception with which Volumes [illegible] and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever see the light, though they are almost completed.

Comparison of these statements with facts shows that they refer to pages [illegible] of Volume II, give outlines of the histories of some of the world's great Adepts, and indicate also the Practical Occultism which H.P.B. taught to her pupils and originally circulated privately among a large body of students. The papers [illegible] were now made public and thus preserved all the literary remains of H.P.B.

1890. H.P.B., writing in October, said the demand for mystic information had become so great that it was difficult to supply the demand. "Even the Secret Doctrine, the most abstruse of our publications, notwithstanding its forbidding price, the conspiracy of silence, and the nasty contemptuous flings at it by some daily papers—has proved, marvellously a success."

1891. By the close of 1890 the Second Edition of THE SECRET DOCTRINE was exhausted. Mr. G. R. S. Mead and Mrs. Annie Besant undertook to bring out a new edition. Mr. Mead had been H.P.B.'s private secretary for some years and claimed to have edited, in one form or another, almost all that H.P.B. had written in English. . . . He was the chief person concerned with the new edition and exercised his fine scholarship and his knowledge of H.P.B.'s wishes to amend the grammatical and other errors in the text. An "Important Notice" was published in the leading Theosophical Journals as follows: "A Revised Edition of THE SECRET DOCTRINE. The second edition of H.P.B.'s master work being exhausted, a third edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new edition, and the editors earnestly request all students who may read this notice to send in lists of ERRATA as possible. Verification of references and quotations, and spelling, errors of indexing, indication of obscure passages, etc., etc., will be most thankfully received. It is important that the ERRATA of the first part of Volume I should sent in IMMEDIATELY."

Annie Besant. G. R. S. Mead.

1895. The revised edition was a work of much labour, and every effort was made by the editors to verify every quotation they could and

[illegible] 1888 edition. [illegible] Mead [illegible] July 1891, p. 12.
[illegible] 1891, p. [illegible] [illegible] Mead [illegible] 1891, p. 58.
[illegible] Dec. 1891, p. 2; the [illegible] Dec. supplement [illegible] and The Path, Dec. 1891, p. [illegible].

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correct the many errors of form in the earlier issues. The errors of substance the editor had no right to amend. The index to the Four and Second editions was not very adequate. Mr. A. Spalding had checked them well to preparing a new and copious one, which was bound separately. For this great labour and all students are his debtors. This index has ever since proved satisfactory. Some additions have been made in the Adyar Edition, where an index of all Volumes is combined in one.

1896. There were, of course, portions of H.P.B.'s MSS. left over. These Mrs. Besant took in hand and prepared for publication. In the course of this preparation a few Manuscripts were found which seemed to form no part of THE SECRET DOCTRINE itself. These were published in Lucifer: (1) "Spirits of various Kinds." 2. Buddhism, Christianity and Phallicism. 3. Fragments: Idolatry; Avatars; Initiation; On Cycles and Modern Fallacies."

1897. Punctually and simultaneously on 1 June the Third Volume was for sale in Chicago and London. It was eagerly greeted and had a constant sale.

When Mr. Jinarajadasa was searching through Archives and gathering together scattered material he found a solitary page of yet a different draft, in H.P.B.'s own handwriting, of Commentary and notes on STANZA I. A facsimile of this is printed in The Theosophist. Mrs. Besant said concerning the writing of THE SECRET DOCTRINE: "H.P.B. wrote and re-wrote, correcting even when the final proof-pages were ready to be struck off. The verbal changes, omission and re-arrangement of her material by H.P.B. are of very great fascination to students. A wild theory has just been started in the U.S.A. that the second [1893 edition of THE SECRET DOCTRINE brought out by the London T.P.S. after H.P.B.'s death was not as H.P.B. wanted it. The insinuation is made that H.P.B. was edited by those in charge of the second edition. The trustees to whom she left the safeguarding of her printed and unpublished manuscripts were all her own pupils who had served with her for years, and they made only such changes as she had herself directed, which consist mainly in the correction of verbal and grammatical errors, and in the arrangement of the material of Volume III."

In justice to Mr. Mead and Mrs. Besant I wish to state from my personal knowledge that the oft-repeated charges that they, or either of them,

[illegible]

made unauthorized changes in the revised third edition of the S.D. tampered with the manuscript of the third volume and suppressed the fourth volume are wholly false, with no foundation whatever in fact. [illegible] as well as of four years in the London headquarters, had charge of the printing office, and printed the revised [illegible] naturally had every opportunity to know the facts.

The first printing of the [illegible] was divided into two editions, which are therefore identical save for the words "Second Edition" on the title-page. The printing was done from the type, but stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed, and I for one was decidedly pleased at their loss, since it made opportune a much needed revision of the text, which arduous labor was undertaken by Mr. Mead and Mrs. Besant.

As Mrs. Besant could spare but little time from her other Theosophical activities, the work of revision was mostly done by Mr. Mead, who was assisted by other members of the staff in verifying quotations and references.

In revising the first edition of the S.D. he did precisely the work which she had formerly done on [her] manuscripts, only that, and nothing more. For it was obvious to anyone familiar with the literary and mechanical details of book-publishing that the manuscript of the S.D. had not been properly prepared for the printer, and that the proof-reading had been so carelessly done that even glaring grammatical errors, inadvertently made by the author, had been allowed to stand. No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the S.D., as does Mrs. Besant also for her share in the arduous task.

When I had finished printing Volumes I and II Mrs. Besant placed the manuscript of Volume III in my hands. H.P.B. had re-written some of the pages several times, with erasures and changes, but with nothing to indicate which copy was the final revision. Mrs. Besant had to decide that as best she might.

As it contained far less matter than either of the other volumes Mrs. Besant told me that she would pad it out by adding the S.S. Instructions, since H.P.B. had told her she might do so. These instructions, it will be noticed, cover the very ground of the proposed Volume V., of which only a few pages were found, merely enough to mark where H.P.B. had discontinued writing. I am inclined to believe that she intended to incorporate these instructions in Volume IV. and that she had this in mind when she wrote, too

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optimistically that the last two volumes were almost complete. A cog one of manuscript was found after H. P. B.'s death, but it proved to be one the old manuscript of Volumes and II returned by the printer.

Mrs. Besant wrote in [illegible] "The value of THE SECRET DOCTRINE does not lie in the superb material, but in the building of them into a [illegible] whole, as the value of an architect's plan is not lessened because the building is made of brick, wrought by other hands." H. P. B. was very loose in her literary methods and used any quotation that substantiated her arguments from any source, physical or astral, with very small regard to the use of inverted commas. Have not Mr. Mead and I suffered much from this in editing the last edition of THE SECRET DOCTRINE? Brothers, mine of all lands, who have learned from H. P. B. profound truths that have made the spiritual life a reality, let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an authority, but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the world. When all these attacks are forgotten, these deathless piles to the gratitude of posterity will remain.

Adyar, 1938. COMPILED BY JOSEPHINE RANSOM.

James Morgan Pryse [illegible] charge [illegible] Theosophical [illegible] May 1925 [illegible]

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[illegible] Man and Nature. The [illegible] Man. [illegible] Man. [illegible] Man.

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[illegible] judging things by their appearance rather than by their meaning, and the causes he attributes now become so obvious that even [illegible] scholars of the European school have fallen victims to the same misconception of the language of priestly [illegible] from Brahmans and other adepts. In the first volume we quote a work [illegible] by Brahmans and other adepts [illegible] and in future [illegible] we add that Esoteric Buddhism was [illegible] presented in one [illegible] complete volume and that was entirely unknown to the Buddhists in which the author intended [illegible] the word [illegible]

[illegible] the first [illegible] public notice received [illegible] Foreign Outlook. Buddhism [illegible] the religion which is [illegible] the word Gautama and so named it [illegible] Buddha [illegible] and Buddhism from Budh, Wisdom or Knowledge [illegible] faculty of cognizing, from the Sanskrit root Budh to know. We Theosophists of India are ourselves the real culprits, although at the time we did not [illegible] to correct the mistake. To avoid the deplorable misnomer was easy: the spelling of the word had only to be altered, and by common consent both pronounced and written Budhism instead of Buddhism. Now the latter term correctly spelt and pronounced as it ought to be, is used as [illegible] Buddha-ism and its votaries Budha-ists.

This explanation is absolutely necessary at the beginning of a work like the present. The Wisdom-Religion is the inheritance of all the nations the world over, in spite of the statement made in Esoteric Buddhism that "Two years ago [i.e., in 1883], neither [illegible] nor any other European living knew the alphabet of the science, here for the first time put into a scientific shape." This error must have crept in through inadvertence. The present writer knew all that is divulged in Esoteric Buddhism and much more, many years before a Bramin had duty in 1884 to impart a small portion of the Secret Doctrine to two European gentlemen, one of whom was the author of Esoteric Buddhism, and hence the present writer has the undoubted honour to her rather equivocal privilege of being a European by birth and education. Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America even before the Society was publicly [illegible] to two Europeans and to my colleague Colonel H. S. Olcott. Of the three teachers the latter gentleman has had, the first was a Hindu initiate, the second an Egyptian, the third a Hindu. As permitted, Colonel Olcott has given out some of the teaching in various ways; of the other two he has not. It has been simply because they were not allowed their time for public work having not yet come. But for others it has, and the appearance

See The Theosophist, June 1884.

Preface to the first edition.

[illegible] Buddhists [illegible] a positive proof of [illegible] in fact. Moreover, it is above [illegible] important to keep in mind that no Theosophical [illegible] made from pretended authority.

[illegible] Divine [illegible] the [illegible] and Supreme Wisdom [illegible] Now by all the mystics [illegible] and an appellation given by the Brahmins [illegible] not being [illegible] and the [illegible] means the Absolute Wisdom and [illegible] the primeval uncreated cause of [illegible] must have elapsed before the epithet of Buddha was so humanized, so to speak, as to allow of the term being applied to [illegible] and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the "Buddha or Wisdom incarnate." Bodha means the innate possession of divine intellect or understanding. Buddha, the acquirement of it by personal efforts and merit, while Buddhi is the faculty of cognizing, the channel through which digna knowledge reaches the ego, the discernment of good and evil, also divine conscience, and the Spiritual Soul which is the vehicle of Ātmā. When Buddhi absorbs our Ego-ship, destroys it with all its Vikāras, Avalokiteshwara becomes manifested to us, and Nirvāna or Mukti is reached. Mukti being the same as Nirvāna, i.e. freedom from the trammels of Māyā or Illusion. Bodhi is likewise the name of a particular state of trance condition, called Samādhi, during which the subject reaches the culmination of spiritual knowledge.

Unless are those who, in their blind and, in our age, untimely hatred of Buddhism, and, by reaction, of Budhism, deny its esoteric teachings which are those also of the Brahmans, simply because the same suggests what to them, as Monotheists, are noxious doctrines. Unless is the correct term to use in their case. For in this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all sides everything man holds most dear and sacred in his inner spiritual life. The [illegible] teaches the student of Esoteric Wisdom entirely lower sight of [illegible] religion. Moreover, Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in nature. It demonstrates clearly no more than it does the sun. Esoteric Philosophy has never erected gods in Nature, nor Deity as the absolute and abstract [illegible] it only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous

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and sorry caricature of the Ever Unknowable. Furthermore, the records are [illegible] place before the reader embrace the esoteric tenets of the whole world, since the beginning of our humanity, and Buddhism, esoteric or esoteric, occupied [illegible] only its legitimate place, or no more. Indeed, the secret doctrine of the Dhyan Chohans, or Lhavaha, or Esoteric [illegible] appear to have unacquainted with the tenets of the Wisdom Religion of antiquity, are but a very small portion of the whole. The Buddhist reformer, limited his public teachings to the purely moral and physiological aspect of the Wisdom Religion, or Dhyan and Mahayana. Things unseen and more [illegible] the mysteries of Being outside our terrestrial scheme, the great [illegible] Teacher left entirely untouched in his public lectures, reserving the Hidden Truths for a select circle of his Arhats. The latter received their initiation at the famous Saptaparna cave, the pattacanna of Mahavamsa, near Mount Baibhar (the Webhara of the Pali MSS.). This cave was in Rajagriha, the ancient capital of Magadha, and was the Chetia Cave of Fa-hian, as it rightly suspected by some archæologists.

Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India, and once they were transferred into China, Japan, Siam, and Burmah. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called esoteric Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools of Tibet, which have been left to the care of uninitiated lamas and Mongolian novitiates.

Thus, the reader is asked to bear in mind the very important difference between orthodox Buddhism, or the public teachings of Gautama, the Buddha, and his esoteric Budhism. His Secret Doctrine, however, differed in no way from that of the initiated Brahmans of his day. The Buddha was a child of Aryan race, a born Hindu, a Kshatriya and a disciple of the [illegible] (the initiated Brahmans or Dhyan). His teachings, therefore, could not be different from their teachings, for the whole Buddhist reform consisted merely in giving out a portion of that which had been kept secret from every man

[illegible] modern [illegible] schools [illegible] meditation and knowledge, [illegible] Hence Dhyan Chohanship [illegible] Dhyan [illegible] Chinese Buddhism, p. 129 note.

Mr. Beal: [illegible] Buddha [illegible] we believe to [illegible]

outside [illegible] Temple initiates and aspirants [illegible] unable [illegible] which perhaps [illegible] each of them had been imparted to him through the Buddha's teaching [illegible] the ground work of the crude esoteric knowledge [illegible] gave to the world, [illegible] its outward material body and kept its [illegible] Many Chinese popular writings Chinese have heard of the [illegible] Doctrine, but none seem to have understood its real meaning and importance.

The doctrine was [illegible] secretly, perhaps within the esoteric [illegible] The mystery he shrouded in his doctrine by aspiration [illegible] Nirvana has [illegible] and [illegible] the outcry of those scholars who have studied it [illegible] unable to solve logically and consistently by unveiling its burden, not they have [illegible] through by declaring that Nirvana means absolute annihilation.

Toward the end of the last quarter of this century a distinct class of literature appeared in the world, which with every year became more defined in its tendency. Being based solely on the scholarly researches of Sanskritists and Orientalists in general, it was considered scientific. Hindu, Egyptian and other ancient religions, myths and emblems were made to yield anything the symbologist wanted them to yield, and thus often the rude outward form was given out in place of the inner meaning. Works most remarkable for their ingenious deductions and speculations, circulo vicioso, foregone conclusions generally taking the place of premisses in the syllogisms of more than one Sanskrit and Pali scholar, appeared rapidly in succession, over flooding the libraries with dissertations on phallic and sexual worship rather than on real symbology, and each contradicting the other.

This is the true reason perhaps why the outline of a few fundamental truths from the Secret Doctrine of the Archaic Ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. We advisedly [illegible] occasions that which must remain unsaid could not be contained in a hundred such volumes, nor would it be imparted to the present generation of seducers. But even the little that is now given is better than complete silence upon these vital truths. The world is to-day in its mad career towards the unknown, which the Physicist is too ready to confound with the unknowable, whenever the problem eludes his grasp, is rapidly descending on the material, the reverse plane to that of spirituality. It has now become a vast arena, a true valley of discord and of eternal strife, a Necropolis, wherein lie buried the highest and the most holy aspirations of but Spirituality. That soul becomes with every new generation more paralyzed and atrophied, the amiable idiots and accomplished profligates of Society

[illegible]

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spoken of by Greeley, cate little for the revival of the dead sciences of the past, but there is a small minority of earnest students who are anxious to learn the few truths that may be given to them now, and now much more than ten years ago, when the Universe appeared, or even when the last attempt to explain the mysteries of esoteric science were published.

One of the greatest and perhaps the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS. How can the statements contained in them be verified? Even though a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes is known to some Orientalists, yet the chief work—that one from which the STANZAS are given—is not in the possession of European Libraries. The BOOK OF DZYAN (or DZAN) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official science, but to students of Occultism and to every genuine Occultist, this will be of little moment. The main body of the doctrine given, however, is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disguised in their interpretations as usual—others still waiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts, new to the profane Orientalist only, and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings also have hitherto been transmitted orally, yet even these in every instance are hinted at in the almost countless volumes of Brahmanical, Chinese and Tibetan temple literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools, the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria and also South America, seem to have in their possession the complete sacred and philosophical work, in MSS. and print, as the works in fact that have ever been written, in whatever language or character, since the art of writing began, from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanâgarî.

It has been constantly claimed that ever since the destruction of the Alexandrian library, every work of a character that might lead the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, owing to the combined efforts of the members of these

See the [illegible] of

Brotherhoods, [illegible] added more evil by [illegible] that [illegible] found all [illegible] works were destroyed, and [illegible] and they stored away in India the [illegible] and [illegible] the reign [illegible] the Emperor Akbar.

Prof. Max Müller [illegible] he no doubt of threats of Akbar could induce the [illegible] the Brahmans, and yet boasts that European [illegible] have [illegible]. That Europe has the complete [illegible] is exceedingly doubtful, and he [illegible] may have very disagreeable surprises in store for the Orientalists.]

It is maintained, furthermore, that every sacred book of this kind, the text of which was not sufficiently veiled in symbolism or which had any direct references to the ancient mysteries, was at once carefully copied in cryptographic characters, such as in deed, the art of the best and cleverest paleographer, and then destroyed in the last copy. During Akbar's reign some fanatical courtiers displeased at the Emperor's unfair prying into the religions of the infidels, themselves helped the Brahmans to conceal their MSS. Such was Badâoni, who had an undisguised horror of Akbar's mania for idolatrous religions.

[Badâoni in his Muntakhab at Tawârikh, writes:

At the time of the Brahmans and Brahmans, numerous other learned men in the treasures of [illegible] and in physical and religious sciences, and reach a high degree in the [illegible] the [illegible] of [illegible] power and human perfection, they brought [illegible] based on reason and as many [illegible] and cultivated them, the result [illegible] that so many [illegible] could now [illegible] a doubt in his Majesty even if mountains were to crumble to dust or the heavens were to tear asunder.
His Majesty received reports into the seeds of these infidels, who cannot be counted as numerous they are, and who have no end to [illegible] books.

The work was kept secret and was not published till the reign of Shâhjahân.

Moreover, in all the large and wealthy Lamaseries there are subterranean crypts and cave-libraries, cut in the rock, whenever the Gompa[1] and Lakhang are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of Kuen-lun, there are several such hiding places. Along the ridge of Altyn-Tagh, whose soil no European foot has ever trodden so far, there exists a certain hamlet lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in

Introduction to the Science of Religion, p. 23.
Ain Akbar, translated by Dr. Blochmann, quoted by Max Müller, op. cit.
[illegible] Temple [illegible] Spokesman Mrs. W. [illegible]

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it, and one Ou-Lama a hermit living near by to watch it. Pilgrims say that the rubber-stamp galleries and halls under it contain a collection of books, the number of which, according to the accounts given, no sage is find room even in the British Museum.

According to this, some credulous in the now deserted regions of the water less and [illegible] a veritable wilderness in the heart of Western [illegible] days of old covered with flourishing and wealthy [illegible]. At present only a few verdant oases relieve its dread solitude. One such springing up on the sepulchre of a vast city swallowed up and buried under the sandy [illegible] of the desert, belongs to no one but is offered [illegible] by Mongolians and Buddhists. The tradition also speaks of immense subterranean abodes of large cor[illegible] filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.]

All this will very likely provoke a smile of doubt. But before the reader rejects the truthfulness of the report, let him pause and reflect over the following well-known facts. The collective researches of Orientalists and especially of late years the labours of students of Comparative Philology and the Science of Religion have enabled them to ascertain that an incalculable number of MSS. and even of printed works known to have existed are now to be no more found. They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But this is not so, for as now ascertained most of them contained the true keys to works still extant and now entirely incomprehensible for the greater portion of their readers without these additional clues of ancient terms and explanations.

Such, for instance, are the works of Lao-tse, the predecessor of Confucius. He is said to have written nine hundred and [illegible] books on ethics and religions, and seventy on magic, one thousand in all. His great work, however, the Tao-te-King, the Book of his doctrine and the sacred scripture of the Taoists, has in it, as Stanislas Julien shows, only about 5,000 words, hardly a dozen of pages; yet Professor Max Müller says that "the text is unintelligible without commentaries, so that M. Julien had to consult more than sixty commentators for the purpose of his translation, the earliest going back as far as the year 163 B.C." and not earlier, as we see. During the four centuries and a half that preceded this earliest of the commentators there was ample time to veil the true Lao-tse doctrine from a blind, his whole

Footnotes, p. [illegible]

priests. The Japanese, among which are now to be found the most learned of the priests and [illegible] can be easily taught of the wonder and [illegible] of [illegible] appearance [illegible] and tradition [illegible] that the com[illegible] memories [illegible] the [illegible] scholiasts have [illegible] that the real [illegible] veils and that the true interpretations as well as [illegible] the text [illegible] to turn his eyes in the profane [illegible] the works of [illegible]

[illegible]

But they were not fathomed it, and this is the complaint of the Confucianists. A very learned member of that body in Paris complained [illegible]

If our scholars turn to the ancient literature of the Semitic religions, to the Scriptures of Chaldea, the elder sister and instructress, not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do they find? To perpetuate the memory of the ancient religions of Babylon, to record the vast cycle of astronomical observations of the Chaldean Magi, to justify the creation of their splendid and pre-eminently occult literature, what now remains? Only a few fragments, which are said to be by Berosus.

These, however, are almost valueless, even as a clue to the character of what has disappeared, for they passed through the hands of his Reverence the Bishop of Cesarea, that self-constituted censor and editor of the sacred records of other men's religions, and they doubtless to this day bear the stamp of his eminently veracious and trustworthy hand. For what is the history of this treatise on the once grand religion of Babylon?

It was written in Greek for Alexander the Great by Berosus, a priest of the temple of Belus, from the astronomical and chronological records preserved by the priests of that temple, records covering a period of [illegible] years, and is now lost. In the [illegible] century B.C. Alexander Polyhistor made a series of extracts from it, which are also lost. Eusebius (270-340 A.D.) used these extracts in writing his Chronicon. The points of resemblance, almost of identity, between the Jewish and the Chaldean scriptures made the latter most dangerous to Eusebius, in his role of

Max Müller, [illegible]

[illegible]

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defender and champion of the new faith which had adopted the former scriptures and together with them an absurd chronology.

Now it is pretty certain that Eusebius did not quote the Egyptian polyhistor Manetho [illegible] much as the Roman charges him with mutilating history in most unscrupulous and iconoclastic fashion. As a historian of the fifth century and quoting from a manuscript of Constantinople of the beginning of the eighth century, he was the most daring and desperate forger [illegible] clearly that he dared more boldly with the sacred records which were already monopolized by the new religion to which he addressed [illegible]

So that, with the exception of these more than doubtful fragments, the entire Chaldean sacred literature has disappeared from the eyes of the profane as completely as the lost Atlantis. A few facts that were contained in the Berosian History are given later on and may throw great light on the true origin of the Fallen Angels personified by Bel and the Dragon.

Turning now to the oldest specimen of Aryan literature, the Rig Veda, the problem, if he strictly follows in this the data furnished by the Orientalists themselves, will find that although the Rig Veda contains only about [illegible] verses or [illegible] hymns, yet in spite of the Brâhmanas and the mass of glosses and commentaries it is not understood correctly to this day. Why is this so? Evidently because the Brâhmanas, the voluminous and oldest treatises on the primitive hymns, themselves require a key which the Orientalists have failed to secure.

What, again, do the scholars say of Buddhist literature? Do they possess it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the Kanjur and Tanjur of the Northern Buddhists, each volume weighing from four to five pounds, nothing is truth is known of the canonical. Yet the sacred canon is said in the Saddharmalankara to contain 84,000 letters, or, exclusive of treatises and commentaries, five or six times the amount of the matter contained in the Bible, which as Professor Max Müller states, reckons in only 3,06,[illegible] letters. Notwithstanding these 325 volumes, in reality there are 3, the Kanjur comprising 108 and Tanjur 225 volumes, the translators, instead of supplying us with correct versions, have interwoven them with their own commentaries for the purpose of justifying the dogmas of their several schools. Moreover, according to a tradition preserved by the Buddhist schools both in the South and of the North, the sacred Buddhist Canon comprised originally 84,000 or 84,[illegible]

Egypt, Ch[illegible]

Sacred Books of the East, Buddhist [illegible]

E. Schlagintweit, Buddhism in Tibet, p. [illegible]

all; but most of them were lost, so that he remained but 6,000 [illegible] Europeans. But who can say that [illegible] are [illegible] Buddhists and Brâhmans.

Considering the [illegible] Buddhism for every line written upon Buddha and the sacred [illegible] seem [illegible] that [illegible] one acquainted with the nature of events would [illegible] to the statement that of these 84,000 or [illegible] treatises, many have been destroyed during the persecutions in and emigrations from India. But it is well ascertained that the Buddhist Arhats carried their religious records for the purpose of propagating the new faith beyond Kashmir and the Himalayas as early as the year 250 before our era, and reached China in the year 65 A.D., when Kâshyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism. It does seem strange to hear the Orientalists speaking of such a loss as though it were easily possible. They do not seem to allow for one moment the possibility that the texts may be lost only for the West and for themselves, or that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse even of races so vastly superior to themselves.

Judging by the expressed regrets and numerous confessions of almost every one of the Orientalists, the public may be sufficiently sure, at least, that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old faiths and gods; that such lack of data does not in the least prevent them from dogmatizing. One would imagine that, thanks to the numerous records of the Egyptian theogony and mysteries preserved in the classics and in a number of ancient works, the rites and dogmas of Pharaonic Egypt at least ought to be well understood, better at any rate than the so abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile, and on the sacred [illegible] of the whole country, there stand to this hour yearly and daily unburned every such relics which eloquently tell their own history; but it is not so. The learned Oxford Philologist himself confesses the truth by saying:

We [illegible] among the pyramids and the ruins of temples and labyrinths that were covered with hieroglyphic inscriptions and with the strange picture-[illegible]

[illegible] 1,0[illegible] Bhot a Buddhist monastery erected in the Kailas Range [illegible] years earlier than this.

See Eastern Church, Buddhism, p. [illegible] see for example Max Müller [illegible]

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gods and [illegible] fragments of [illegible] Yet [illegible] much has been [illegible] the [illegible] of the religion [illegible] worst-[illegible] from being fully [illegible]

[illegible] again the "mysterious" [illegible] documents remain. But the keys by which alone they become intelligible have disappeared.

[In fact, so little acquainted are our present Egyptologists with the funerary rites of the [illegible] and the outward marks of the differences set on the mummies, that it has led to the most [illegible] mistakes. [illegible] a year or two ago, one of us found and was discovered at Boulak Cairo, the mummy of [illegible] was considered the wife of an unimportant Pharaoh. But thanks to an inscription found on an amulet hung round its neck, turned out to be that of Sesostris, the greatest King of Egypt!]

Nevertheless, having found that there is a natural connection between language and religion, and that "there was a common Aryan religion before the separation of the Aryan race, a common Semitic religion before the separation of the Semitic race, and a common Turanic religion before the separation of the Chinese and the other tribes belonging to the Turanian class," having in fact discovered only three ancient centres of religion and three centres of language, and though as entirely ignorant of those primitive religions and languages as of their origin, the Professor does not hesitate to declare that a truly historical basis for a scientific treatment of the principal religions of the world has been gained.

A "scientific treatment" of a subject is no guarantee for its "historical basis," and with such scarcity of data on hand, no Philologist, even among the most eminent, is justified in giving out his own conclusions for historical facts. No doubt, the eminent Orientalist has thoroughly proved to the world's satisfaction that, according to the phonetic laws of Grimm's law, Odin and Buddha are two different personages, quite distinct from each other, and has proved it scientifically. When, however, he takes the opportunity of saying in the same breath that "Odin was worshipped as the supreme deity during a period long anterior to the age of the Veda and of Homer," he has not the slightest "historical basis" for it, but makes history and fact subservient to his own conclusions, which may be very "scientific" in the sight of Oriental scholars, but yet very wide of the mark of actual truth. The conflicting views of the various eminent Philologists and Orientalists, from Martin Haug down to Prof. Max Müller himself, on the subject of chronology, in the case of the Vedas, are an evident proof that the statement has no "historical" basis to

stand upon. [illegible] very often a sack of sentences instead of a solid basis to follow. [illegible] the science of modern comparative Mythology any better argument to bring forward to prove wrong those learned [illegible] who have [illegible] that there must have been fragments of a primitive revelation granted to the ancestors of the whole race of mankind. [illegible] in the complete [illegible] and truly. For this is what all the Brahmans, initiates and Pandits have been proclaiming to the world from time to time. When a prominent Singhalese priest assured the writer that "it was well known that the most important tracts belonging to the Buddhist sacred canon were carried away in secret and placed in inaccessible to the European Pandits," the late Swami Dayanand Sarasvati, the greatest Sanskrit of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brâhmanical works. When told that Professor Max Müller had declared to the audiences of his lectures that the theory "that there was a primeval preternatural revelation granted to the fathers of the human race, finds but few supporters at present," the holy and learned man laughed. His answer was suggestive: "If Mr. Moksh Mooler (as he pronounced the name), were a Brâhman, and came with me, I might take him to a gupta cave [a secret crypt] near Okhee Math, in the Himâlayas, where he would soon find out that what crossed the Kâlapani [the black waters of the ocean], from India to Europe were only the dirty or rejected copies of some passages from our sacred books. There was a primeval revelation, and it still exists, nor will it ever be lost to the world, but will reappear, though the Mlechchhas will of course have to wait."

Questioned further on the point, he would say no more. This was at Meerut, in 1880.

No doubt the mystification played by the Brâhmans upon Colonel Wilford and Sir William Jones in the last century at Calcutta was out, but it had been well deserved, and no one was more to blame in that affair than the missionaries and Colonel Wilford himself. The former, on the authority of Sir William Jones himself, were so anxious to maintain that the Hindus were even now almost Christians, because their Brahma, Vishnu and Mahesha were no other than the Christian Trinity. It was a good lesson. It made the Orientalists doubly cautious, but perchance it has also made some of them too shy, and in its reaction has caused the pendulum of foregone conclusions to swing too much the other way. For "that first supply from the Brâhmanical market," in

[illegible]

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answer to the demand of Colonel Wilford, as now [illegible] in every [illegible] and [illegible] in the [illegible] manuscript by modern [illegible] themselves of the [illegible] to [illegible] their mental power is shown by the short attempt [illegible] the whole Puranic story about Krishna was plagiarized from the Bible. [illegible] by the [illegible] the [illegible] the [illegible] the [illegible] the [illegible] which one who [illegible] the [illegible] the [illegible] anything [illegible] the more or [illegible] does not follow that he [illegible] Chaldean records, the latter being not [illegible] Function. As [illegible] Indians they naturally got their primitive learning from the Brâhmans. Mr. Rawlinson shows an undeniably [illegible] alliance in the early mythology of Babylon and Colonel Vans Kennedy has long ago aptly declared that Bacchus-Iâcchus was from her origin the seat of Sanskrit and Brahman learning. But all such proofs must lose their value in the presence of the latest theory worked out by Prof. Max Müller. What it is everyone knows. The code of phonetic laws has now become a universal solvent for every identification and connection between the gods of many nations. Thus, though the Mother of Mercury (Budha, Thot-Hermes, etc.) was Maia, the mother of Gautama Buddha also Mâyâ, and the mother of Jesus Christ was Mâyâ (Illusion, for Mary is Maria, the Sea, the great Illusion symbolically), yet these three characters have no connection, nor can they have any, since Bopp has laid down his code of phonetic laws.

In their efforts to collect together the many shreds of unwritten history, it is a bold step in our Orientalists to [illegible] everything that does not dovetail with their special conclusions. Thus, while new discoveries are daily made of great and civilized nations, as well as of tribes in the night of time, yet even the knowledge of [illegible] to some of the most ancient nations, and their [illegible] credited with [illegible] instead of culture. Nevertheless, traces of an [illegible] civilization, even in Central Asia, are to be found. [illegible] considerable [illegible] And how can there be [illegible] without a literature in [illegible] annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic and unbroken wall of the mountains that hem in the whole table-land of Tibet from the upper course of the river Kuen-Lun, the

down to the Karakoram Hills, witnessed a civilization during millennium of years, and should have strange secrets to tell mankind. The eastern and central portions of these regions, the [illegible] and the Altyn-Tagh, were [illegible] with [illegible] well-nigh with Babylon. A [illegible] period has [illegible] and [illegible] one [illegible] breathed [illegible] the [illegible] and [illegible] deserted [illegible] the [illegible] and [illegible] the [illegible] the [illegible] the [illegible] the

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[illegible] oldest of which, according to local tradition, was destroyed [illegible] years ago by a hero and giant, and the other by Mangalisa, the great century of our era.

[illegible] preserved embalmed bodies are found [illegible] well proportioned built men with long [illegible] dead men sitting [illegible] Another [illegible] by us. Her eyes were closed [illegible] and the [illegible] hair of a bright auburn colour hung from under the [illegible] woollen garment; her bosom was covered with golden stars; the feet being all naked.

To this the famous traveller adds that all along their way in the Lowlands of Darya they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Keriya.

The traces of such civilization, and these and the occasions give to the right to credit other legendary lore, warranted by well educated and learned inhabitants of India and Mongolia, who speak of immense libraries reclaimed from the sand, together with various relics of ancient Magic lore, which have all been safely stowed away.

To recapitulate. The SECRET DOCTRINE was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents showing its character and presence in every age, together with the teaching of all its great Adepts, exist to this day in the secret crypts or libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true ancient texts with the commentaries which alone make them comprehensible, amounting to many thousands of volumes, have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Vedas intelligible, though no longer visible to profane eyes, still remain for

From a lecture by H. P. Blavatsky.

the initiate, [illegible] in secret caves and crypts, and in [illegible] among the Buddhists, who [illegible] to have [illegible] of books.

[illegible] hands [illegible] appear in some more enlightened age or epoch, in the which of the late years [illegible] the Mlechchhas [illegible] savages alone. Beyond the pale of Aryan [illegible] will never [illegible].

For it is not the fault of the initiate that have for months and now [illegible] to the present [illegible] their policy dictated by selfishness or any desire to monopolize the life of [illegible] and [illegible]. There were portions of the Sacred Science that for incalculable ages had to remain concealed from the profane gaze. But this was because the imparting to the unprepared multitude secrets of such tremendous importance was equivalent to giving a child a lighted candle in a powder magazine.

The answer to a question which has frequently arisen in the minds of students, when meeting with statements such as this, may well be put here.

We can understand, they say, the necessity for concealing from the herd such secrets as the Vril, or the rock-destroying force, discovered by J. W. Keely of Philadelphia, but we cannot understand how any danger could arise from the revelation of such a purely philosophical doctrine, for instance, as the evolution of the Planetary Chains.

The danger was that such doctrines as the Planetary Chain or the seven Races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race, and the human principles are on every plane correlated to seven-fold occult forces, those of the higher planes being of tremendous power. So that any rudimentary tension at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity, a clue which is perhaps no clue to the present generation, especially to Westerns, predisposed as they are by their very blindness and ignorant materialistic disbelief in the occult, but a clue which would, nevertheless, have been very real in the early centuries of the Christian era to people fully convinced of the reality of Occultism, and entering a cycle of degradation which made them ripe for abuse of occult powers and sorcery of the worst description.

The documents were concealed it is true, but the knowledge itself and its actual existence was never made a secret of by the Hierophants of the Temples, wherein the MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great Adepts from Pythagoras and Plato down to the Neo-Platonists.

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was the new religion of the Nazarenes that wrought a change for the worse in the society of centuries.

Moreover, there is a well-known fact, a very curious one, corroborated to the letter by a nine and gentlemanly attached for years to a Russian [illegible] in the St. Petersburg Imperial [illegible] there are several documents in the St. Petersburg Imperial [illegible] Freemasonry and [illegible] to show that even to date it is the only [illegible] of the Sciences. Nicolai Roerich, the great painter in Russia, remarked at the end of the last and the beginning of the present century, "more than one Russian Mystic travelled in Tibet, the chief Mecca of all in search of knowledge and initiation in the unknown lands of Central Asia. And more than one returned years later with a rich store of information which it could never have been given to anywhere in Europe. Severe cases could be cited and well-known names brought forward. But it's the fact that with publicity might [illegible] the [illegible] ing relatives of the late initiates. Let any one look after the records and history of Freemasonry in the archives of the Russian metropolis and he will assure himself of the fact above stated.

This is a corroboration of what has been stated many times before. Unfortunately too indiscreetly. Instead of benefiting humanity the virulent charges of deliberate invention and imposture with a purpose, hurled at those who asserted a verifiable, even if a little known, fact, have only generated bad Karma for the slanderers. But now the mischief is done, and truth should no longer be denied, whatever the consequences.

Is Theosophy a new religion, we are asked? By no means; it is not a religion, nor is its philosophy new, for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European initiate, especially by the late Rajah

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who has invented a new religion or revealed a new truth. These founders were at most reformers, not original teachers. They were the authors of new forms and interpretations, while the truths upon which their teachings were based were as old as mankind. The soul of the many truths revealed, drawn to man in the beginning, preserved and perpetuated in the Adyta of the temples through initiation, during the Mysteries, and by personal transmission, then inserted, one or more, in such grand verities, as lies visible only to the eye of the real sage and Seer, and revealed them to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism, which

Nirgunam

in time went on developed into a more or less philosophical cultus, a Pantheon of mythical allegories. The state is confused, a very ancient legislator is [illegible] by tradition, a very modern sage in the world's history shown by [illegible] to be chronologically an older, not a maker. As Confucius [illegible] "I only relate or [illegible] new things, believe in the ancients and there are those them." Actually I am a remembrancer and not a maker, believing in and loving the ancients.]

The writer loves them too, and therefore believes in these ancients, and the modern hero, or the Wisdom. And drawing of both, she now transmits that which she has received and learnt herself to all those who will accept it. As to those who may reject her testimony—the great majority, she will bear them no malice, for they will be as right in their way in denying as she is right in hers in affirming, since they look at the subject from two entirely different standpoints. Agreeably with the rules of scientific criticism, the Orientalist has to reject a priori whatever evidence he cannot verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed that which is given in these volumes is selected from oral as much as from written teachings. Thus the exposition of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology. They are written, it is claimed, in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted, are said to emanate from a source repudiated by Science, to wit, Occultism, and finally they are offered through an agency, nowadays, discredited before the world by all those who hate unwelcome truths, or have some specus hobby of their own to defend. Therefore the rejection of these teachings may be expected, and must be expected beforehand. No one, calling himself a scholar, in whatever department of Exact Science, will permit himself to regard these teachings seriously. They will be scoffed and rejected a priori in this century, but only in this one. But [illegible] 20th century, or our own, scholars will begin to recognize that the [illegible] teachings have neither been invented nor exaggerated, but on the contrary, [illegible] outlined, and that its teachings antedate the Vedas [illegible] are not a prophecy, but simply a statement based on the knowledge of Adepts. Every century an attempt is being made to show the world that Occultism is [illegible] superstition. Once the door is permitted to remain a little ajar, it will be opened wider with every new century. The times are

[1] [illegible] Schott, Chinesische Literatur, p. 7, quoted by Max Müller.
[2] J. Legge, The Best Teachings of Confucius, Vol. [illegible], p. [illegible]
[3] [illegible]

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ripe for a more serious knowledge than hitherto permitted though it is very limited to the[1]

"Have yet even the Vedas been denied, ridiculed and called a modern forgery, even so recently as fifty years ago. Was not Jacolliot pronounced at one time the progeny of and a disciple derived from the French school, according to Lassen and other scholars? About 18 years ago Prof. Max Müller in his sacred books of the Brahmans, in the Mahabharata and of the Buddhists were at but unknown. Their very number was doubted and there was not a single scholar who could have translated a line of the Veda. Yet the Zend Avesta of [illegible] of the Buddhist Tripitaka, and now the Vedas are proved to be the work of the highest antiquity, whose preservation and [illegible] almost to a marvel."

The same will be said of the Secret Archaic Doctrine, when undeniable proofs are given of its existence and records. But it will be centuries before much more is given from it. Speaking of the keys to the Zoroastrian Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that "The said key must be turned seven times before the whole system is divulged. We will give it but once, and thereby show the profane one glimpse into the mystery. Happy he who understands the whole."

The same may be said of the whole Esoteric System. One turn of the key and no more was given in *Isis Unveiled*. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written and the enormous quantity of things freely spoken about now was forbidden. In this century the Fourteenth, some disciple more informed and far better fitted may be sent by the Masters of Wisdom to give first and irrefutable proofs that there exists a science called Gupta Vidya, and that the once mysterious sources of the Nile, the source of all religion and philosophies now made known to the world has been for many age forgotten and lost to man, but it is at last found.

Such a work as this has to be introduced with no simple preface, but with a volume rather, one that would give far not more disconnected voice. The Secret Doctrine is not a treatise or a series of vague themes, but contains all that can be given out to the world in this century.

It would be worse than useless to publish on these pages even those portions of the esoteric teachings that have now escaped from confinement unless the genuineness and authenticity, or at any rate the probability, of the existence of such teachings were first established. Such statements as will

Written in [illegible] Revised on the [illegible] Last revised [illegible]

now be made have often been shown as warranted by various authorities, both in ancient philosophers, popular writers and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them, and some of whom had even been personally initiated into the Arcana of Mysteries during the performance of which the arcana doctrines were singularly enforced. The writer will have to give historical and [illegible] names, and to cite well-known authors, antiquarians and students of ancient and [illegible] good judgment and truthfulness, as also to examine some of the famous productions in the sacred arts and science, together with the traditions of the latter, as they are divulged, or rather partially presented before the public in their strange archaic form.

How is this to be done? What is the best way for achieving such an object? has been the ever recurring question. To make our plan clearer an illustration may be attempted. When a tourist, coming from a well-explored country, suddenly reaches the borderland of a terra incognita, hedged in and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans, ingress beyond is forbidden. But if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of the landscapes left behind he can get a general and pretty correct idea of the transmural view; if he will or climb to the loftiest summit of the obstacle in front of him. Once there he can gaze at it at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is (thanks to his own efforts) beyond the line of the rocks and the cloud capped cliffs.

Such a point of preliminary observation cannot in these two volumes be offered to those who would use to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts. But if the reader has patience and vigilance at the present state of beliefs and creeds in Europe, compare and check it with what is known to History of the ages preceding and following the Christian era, then he will find all this in a future volume of the present work.[1]

In that volume a brief recapitulation will be made of all the principal Adepts known to history, and the downfall of the Mysteries will be described after which began the disappearance and the systematic and final elimination from the memory of men of the real nature of Initiation and the Sacred Science. From that time its teachings became Occult and Magic called but too often under the venerable but frequently misleading name of Hermetic

[1] The [illegible] 885 edition are [illegible] volumes of this work

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Philosophy. As real Occultism had been prevalent among the Mysteries during the centuries that preceded our era, so Magic or occultism, closely with its Occult Arts, followed the beginning of Christianity.

However great and replete the intellectual efforts during these two centuries, undoubtedly every trace of the mental and intellectual activity of the Pagans, they were a failure; but the same spirit of the blind derision of science and intolerance has ever since systematically perverted every bright page written in the pre-Christian periods. Even history, in her uncertain records, has preserved enough of that which has survived to throw an important light upon the whole. Let then the reader tarry a little while with the author on the spot of observation selected. Let him attend to the attention to that millennium of the pre-Christian and the most characteristic periods denoted by the year one in the history of this event, whether historically correct or not, has nevertheless been made to serve as a best signal for the erection of manifold bulwarks against any possible return of, or even a glance at, the hated religion of the Past, hated and dreaded because throwing such a vast light on the novel and internationally received interpretation of what is now known as the New Dispensation.

However superficial the efforts of the early Christian Fathers to obliterate the sense of sin from the very memory of man, they all failed. Truth can never be killed; hence the desire to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, perhaps millions, of MSS. burnt, of monuments with their ever indecipherable inscriptions and pictorial symbols pulverized to dust, of the hands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valley and highland, searching and eager to destroy every obelisk and pillar, every roll of parchment they could lay their hands on, if only it bore the symbol of the old, or any other, religion, forbidden and appropriated by the new faith, and he will then understand why there is so little left of the records of the past. Verily, the relentless spirit of fanaticism of early and mediæval Christianity and Islamism has moved from the first to Nigil in darkness and ignorance, and both have made

[illegible]

Both creeds have with their proselytes at the point of the sword; both have built their churches on heaven, lusting hecatombs of human victims. Yet the gateways of Century I of our era, the ominous words "[illegible]

[illegible] Over the portals of our own, the future seer may discern great words: [illegible] on the Karma of [illegible] HISTORY [illegible] and of great heroes [illegible] between the [illegible] of righteousness and [illegible] the [illegible] the other denying it. [illegible] the guardian [illegible] will believe in the eternal [illegible]

[illegible] Dream [illegible] the wonderful [illegible] from the [illegible] who belongs to a thousand sects.

[illegible]

[illegible] Professor Max Müller replies:

[illegible] on the day of [illegible] their religious [illegible] even the [illegible] hold out that there [illegible]

In other words, [illegible] NO RELIGION OF ANY BELIEVER MAY EQUAL SATYAT NÁSTI PARO DHARMAH, the motto of the Mahárája of Benáres, adopted by the Theosophical Society.

As already said in the Preface, The Secret Doctrine is not a version of [illegible] as originally intended. It is rather a volume explanatory of the latter, and, though entirely independent of the earlier work, an indispensable [illegible] to it. Much of what was in the former work could hardly be understood by Theosophists in those days. The Secret Doctrine will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

As it was, attempting simply with the philosophies within historical times and the expiring symposium of the fallen nations, only a burned glance could be thrown at the panorama of Occultism in the two volumes of Isis. In the present work, however, ontogeny and the evolution of the Root Races that preceded our Fifth Race Humanity are given, and now our large volumes explain what was taken out of the dark page of the Unveiled alone and in a few allusions scattered here and there throughout that work. Nor can the vast dialogue of the Archaic Sciences be attempted in the present volumes; before we have disposed of such immense problems as Cosmic and Planetary Evolution, and the gradual development of the mysterious humanities and races that preceded our Adamic Humanity. Therefore the present attempt to elucidate some mysteries of the Esoteric Philosophy has m

[illegible] Vol. II, p. 257

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with nothing to do with the earlier book. The writer must be a [illegible] to illustrate what is said by an instance.

Volume [illegible] of this begin with a reference to an old book.

[illegible]

This very old book is the original work from which the many volumes of Kiu-ti were compiled. Not only the Siphrah and the Sephir Dzenioutha, but even the Siphrah Hizrouth, the work attributed by the Hebrew Kabalists to their Patriarch Abraham. The Shi-King, China's primeval Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas of India, the Chaldean Book of Numbers and the Pentateuch itself are all derived from that one small parent volume. Tradition says that it was taken down in Senzar, the secret sacerdotal tongue, from the words of Divine Beings, who dictated it to the Sons of Light in Central Asia, at the very beginning of our Fifth Race, for there was a time when the language, the Senzar, was known to the Initiates of every nation, when the foreskinnen of the Fifth understood it as easily as the inhabitants of the old Atlantis, who inherited it in their turn from the sages of the Third Race, the Manushis, who learnt it direct from the Devas of the Second and First Races. The illustration spoken of in its relation to the evolution of these Races and of our Fourth and Fifth race Humanity in the Vaivasvata Manvantara, or Round, each Round being composed of the Yugas of the seven periods of Humanity, four of which are now passed in our sixth Cycle, the middle point of the Fifth being nearly reached. This illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the Races from the First down to our own Fifth Race, goes no further. It stops short at the beginning of the Kali Yuga, just 4,989 years

Of [illegible] the name of the [illegible]

[illegible]

ago, at the death of Krishna, the bright Sun-god, the once living hero and reformer.

But there [illegible] Some of its professors regard it as very ancient, at least [illegible] and as only as old as the Black Age, namely about [illegible] nine years hence, the first cycle of the first five [illegible] that perhaps will be great [illegible] of the Kali Yuga [illegible] And the last prophecy [illegible] that book, the first volume of the prophetic [illegible] of the Black Age, will be astonishing. We have not time to [illegible] many of our witnesses be dated in the new Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha, and our [illegible] Shankaracharya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval universal Wisdom, at any rate for Christian Kabalists and students. The teachings were at least partially known to several of the Fathers of the Church. It is maintained on purely historical grounds that Origen, Synesius, and even Clemens Alexandrinus had themselves been initiated into the Mysteries before adding to the Neo-Platonism of the Alexandrian school that of the Gnostics, under the Christian rule. More than this, some of the doctrines of the secret schools, though by no means all, were preserved in the Vatican, and have since become part and parcel of the Mysteries, in the shape of disguised additions made to the original Christian programme by the Latin Church. Such is the now naturalized dogma of the Immaculate Conception. This accounts for the great persecution set on foot by the Roman Catholic Church against Occultism, Masonry, and Esoteric Mysticism generally.

The days of Constantine were the last turning point in history, the period of the supreme struggle that ended in the Western world throwing the old religion in favour of the new one, built on old bodies. From thence they were thrust into the far distant past, beyond the Deluge and the Garden of Eden, began to be forcibly and relentlessly shut out by every fair and unfair means from the indirect gate of posterity. Every issue was blocked up, every

[illegible]

[illegible] great Adept Re[illegible] the [illegible] of a [illegible] BROTHER

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[illegible] upon which hands [illegible] Yet there remain enough [illegible] to warrant [illegible] in saying that [illegible] [illegible] evidence [illegible] of a Parent [illegible] the Esoteric [illegible] and politics [illegible] to tell the [illegible] of Divinity [illegible] at the now secret Wisdom [illegible] the [illegible] flowers [illegible] which were found [illegible] from the [illegible] down to the [illegible] with Buddha and Pythagoras at the one end and with the Neo-Platonists and [illegible] at the other, is the [illegible] of faith in History wherein converge for the last time the bright rays of light stream[illegible] from the dawn of times gone by unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured of ever explaining the facts given from the hoarest Past by evidence gathered from the historical period, even at the risk of being once more charged with a lack of method and system. No other means was at hand. The public must be made acquainted with the efforts of many Aspiring-Adepts, [illegible] poets and writers in the basics of every age to preserve in the records of Humanity the knowledge at least of the existence of such a Philosophy, [illegible] actually of its tenets. The [illegible] 888 would indeed remain incomprehensible and even a seemingly impossible myth were not the quotations shown to have lived in every other age or history. This could be done only by naming chapter and verse where mention may be found of these great characters who were preceded and followed by a long and intermissible line of other famous Initiates and portentous Masters in the art. Thus it could be shown on semi-traditional and semi-historical authority that occult knowledge and the powers it confers on man are not altogether [illegible] but that they are as old as the world itself.

[illegible] my judge past and future therefore whether they are [illegible] library of [illegible] drawing deductions in literature who [illegible] according to the popularity or unpopularity of the author rather than according to its contents. Rather the initial [illegible] on the weaker portion of the body have nothing to say. Nor shall I [illegible] to [illegible] back-brained murderers [illegible] very few in number, who hoping to attract public attention by shouting [illegible] on every writer whose name is better known than their own, fiend and cavil at their very shadows. These having been maintained for years that the doctrines taught in The Theosophist and which culminated in Esoteric Buddhism had been all invented by the present writer have angrily turned round and denounced the unveiled and the rest as a

[illegible] from [illegible] Paracelsus [illegible] and notable of a Buddhism and [illegible] Author [illegible] with having stolen his [illegible] from the [illegible] Brahmins and of Gautama, the Buddha. But to the [illegible] readers of The Secret Doctrine I may repeat [illegible] and which I now clothe in the words of Montaigne:

[illegible] the [illegible] and all upon stilts if you will. As for the [illegible] you [illegible] ever be able to make away with these [illegible] you ignore them and no more.

We may [illegible] with a [illegible] concerning this first volume. In an [illegible] chapter dealing chiefly with cosmogony, [illegible] brought forward may be deemed out of place but one minute consideration added to the already given has led me to insert upon them. Every reader will inevitably judge the statements made from the stand point of his own knowledge, experience and consciousness, basing his judgment on what he has already learnt. This not the writer is constantly obliged to bear in mind, hence also the frequent references in this first volume to matters which, properly speaking, belong to a later part of the work but which could not be passed by in silence lest the reader should look upon it as a fairy tale indeed, a fiction of some modern brain.

Thus the Past will help to explain the Present, and the latter to better appreciate the Past. The errors of the day must be explained and swept away, [illegible] more than probable, may in the present age [illegible] amounts to certitude, than once more the testimony of long ages and of history will be [illegible] any but the very intuitional, which is equal to saying the very few. But in this [illegible] the cases the [illegible] and the faithful may console themselves by presenting the sceptical modern pedantries with the mathematical proof and [illegible] of its obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy the famous law of probabilities worked out by certain mathematicians on the behalf of sceptics by an algebraical process. It runs thus: If two persons give their testimony to a fact and they attest to it each of them [illegible] certitude that fact we have [illegible] of certitude [illegible] its probability will bear to its improbability the ratio of 35 to [illegible]. If three such evidences are joined together the certitude will become [illegible]. The agreement of ten persons giving each [illegible] of certitude will produce [illegible] etc., etc. The Occultist may remain satisfied with such certitude and care for no more.

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PROEM

PAGE, FROM A PRE-HISTORIC RECORD

An antique Manuscript, a collection of palm leaves made impermeable to water, fire and air by some specific and unknown process, is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The text the student knows represents Kosmos in Eternity before the re-awakening of slumbering Energy, the Emanation of the World in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the Germ within it which will become the Universe, the All, the boundless, periodic Kosmos—a Germ which is latent and active, periodically and by turns. The one circle a divine Unity, from which all proceeds, whither all returns, its circumference, a freely limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable PRESENCE, and its plane, the universal Soul, although the two are one. Only the face of the disk being white and the surrounding ground black, clearly shows that its plane is the sole knowledge, dim and hazy though it will be, that is attainable by man. It is on this plane that the manvantaric manifestations begin, for it is in this [illegible] that pondered, during the Pralaya, the Divine Thought, wherein lay concealed the plan of every future cosmogony and theogony.

[illegible] the reader that the term [illegible] thought, by that [illegible] [illegible] [illegible]

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It is the ONE LIFE eternal, invisible, omnipresent without beginning or end, yet periodical in its regular manifestations, between which pass the rights the dark mystery of Non-Being, or absolute Absence, first individualized, yet the one self-existing Reality truly. a Chaos to the sense, a Kosmos to the reason. It is the absolute attribute which is the eternal "essence." Motion is called in another parlance the "great Breath" which is the pervading motion in the infinite universe, ever present space. That which is motionless cannot be divine. But then there is motion in rest and rest absolutely motionless within the universal idea.

Almost five centuries B.C. witnessed the introduction of Democritus' maintained that space was eternally filled with atoms actuated by a ceaseless motion which in due course of time as they approached generated rotation through mutual collisions producing eternal movement. Epicurus and Lucretius taught the same doctrine, adding however to the eternal motion of the atoms the idea of affinity, an Occult teaching.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives on, the unrevealed Deity was recognized and worshipped under its only philosophical aspect: Universal Motion, the breath of the creative Breath in Nature. Occultism sums up the One Existence thus: *Deity* is an eternal living or moving FIRE and the eternal witnesses of its unseen Presence are light, Heat, Motion — this trinity including and being the cause of every phenomenon in Nature. Intra-Motion is eternal and ceaseless cosmic motion, the visible or that which is subject to perception, finite and periodical. As an eternal abstraction it is the FATHER-LIGHT. As a manifestation it is finite both in the coming direction and the opposite, the overshadowing the Alpha and Omega of successive reconstructions. Kosmos, the Noumenon, has nought to do with the actual creations of the phenomenal World, directly with reference to the Cosmic soul, the idea

[illegible]

[illegible] in the immutable Divine Thought that we may say "It never had a beginning nor will it have an end." With regard to its body or cosmic organization, though it cannot be said that it has a form, or will ever have a [illegible] yet as per new Manvantara its organization may be regarded as [illegible] and the law of its evolution and evolves ever rising on a higher [illegible]

A few years ago, [illegible] it was also the [illegible]

[illegible] Buddhism and Brahmanism, and even Kabalism [illegible] Fire [illegible] Night. Fashioned. The [illegible] object [illegible] upon the [illegible] and [illegible] upon [illegible] Hence they are called [illegible] the [illegible] spirits. The former will allow of no [illegible] which have worked out the visible [illegible] anthropomorphic and the Christian. [illegible] and getting [illegible] rationally. Science [illegible] Buddhism and the [illegible] as the Positivists of the archaic ages. It [illegible] one [illegible] of the [illegible] but materialists may outright [illegible] the right way. The Buddhist [illegible] maintain that there is no Creator but an aggregate [illegible] powers [illegible] the one karma-substance the [illegible] of which [illegible] speculation [illegible] Scepticism [illegible] argue upon the [illegible] universe being, yet no one would [illegible] atheism as [illegible] those who were held upon his [illegible] period says the [illegible] "an expansion of the [illegible] from [illegible] and from [illegible] outwardly occurs in obedience [illegible] law and the phenomena [illegible] universe [illegible] when the [illegible] the Divine [illegible] the [illegible] gradually and [illegible] disintegration [illegible] the [illegible] more clearly [illegible] essence produces the world; and an involution [illegible] this process has been going on from all eternity and our [illegible] in an infinite series, which had no beginning and will have no end."

This passage will be explained as far as it is possible in the present work. Though it contains nothing new to the Orientalist, as it now stands its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

[illegible] the original text of the Stanzas were made by H. P. B. in the [illegible] followed throughout. See footnote p. 57 of Vol. III. [illegible]

* See Stanzas, II. pp. 254-5. See also The Days and Nights of Brahma, Part II. Sect. 3.

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The first illustration is a plain disk. The second in the Archaic symbol shows a disk with a point in it. [illegible] called in the period of manifestation of the Universal Nature, Deathless and [illegible] Aditi or THA, the point in the disk or potential space within absolute Spirit. In its third shape the point is drawn into a diameter, thus it now symbolizes a [illegible] Mother, that within the embrace of absolute Infinitude. When the horizontal diameter is crossed by a vertical one, it becomes the Mundane Egg. Humanity has reached its Third Root Race, it is the night for the origin of human life to begin. When the circumference disappears and leaves only the [illegible], it is a sign that the half-man, half-matter, accomplishes, and the Fourth Race begins. The dot within a circle symbolizes pure Pantheism; when the cross is superimposed it becomes phallic. It had the same and yet other meanings as a Tau, inscribed within a circle [illegible] or as a Thor's Hammer, the so called Jaina cross or Swastika within a circle [illegible].

By the third symbol, the circle divided in two by a horizontal diameter, was meant the first manifestation of creative Nature, still passive because feminine. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than male. Nature is therefore feminine and, to a degree, objective and tangible, and the Spirit Principle which fructifies it, is concealed.* By adding to the horizontal line in the circle a perpendicular, the Tau was formed. T, the oldest form of the letter, it was the glyph of the Third Root Race to the day of its symbolical fall, i.e., when the separation of sexes by natural evolution took place—when the figure became ⦶, or receive the modified or superseded—a double glyph or symbol. With the sub-races of our Fifth Race it became in symbology the [illegible], and in Hebrew Nicabvah, of the first-formed Races,* then it changed into the Egyptian emblem of life, ♀, and still later into the sign of Venus, ♀. Then comes the

* Rig Veda

[illegible]

[illegible] Thor's Hammer, now the Hermetic Cross, entirely separated from its centre, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the [illegible] with its two points turned heavenward, thus ⚒. The sign of human sorcery, a symbol every Gnostic will recognize as one of the "left-hand," and used in ceremonial magic.

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be rectified. It is wrong and unjust to regard the Budhists and Advaitic Occultists as Atheists. If not all of them philosophers, they are at any rate as logicians. Their objections and arguments being based on strict reasoning, indeed, if the Parabrahman of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahman is not "God," because it is not a God. "It is that which is supreme, and not supreme paravara. It is supreme as cause, not supreme as effect." Parabrahman is simply as a Secondless Reality, the all-inclusive Kosmos, or rather the infinite Cosmic Space—in the highest spiritual sense of course. Brahman (neuter) being the unchanging, pure, free, undecaying supreme Root, the ONE true Existence, Paramarthika, and the absolute Chit and Chaitanya (intelligence, Consciousness), cannot be a cognizer, for THAT can have no subject of cognition. Can the Flame be called the Essence of Fire? This Essence is "the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil." "Fire and Flame destroy the body of an Arhat, their essence makes him immortal." The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Existence itself, says Shankarâcharya. It is the spirit of the Fire, not Fire itself, here are the attributes of the latter. Heat or Flame are not the attributes of the Spirit, but of that of which that spirit is the unconscious cause. Is not the above sentence the true key-note of your Rosicrucian philosophy? Parabrahman is, in short, the collective aggregate of Kosmos in its infinity and eternity, the "THAT" and "THIS," to which distributive aggregates can not be applied. "In the beginning THIS was the Self, one only," and the great Shankarâcharya explains that "THIS" refers to the Universe (Jagat), the words "In the beginning" meaning before the reproduction of the phenomenal Universe.

* Mandûkya Upanishad, I, 28.

* Sûtrâtma, Book II.

* See the Vedanta Sâra, by Major G. A. Jacob, and also The Aphorisms of Shandilya, translated by Cowell, p. 42.

* Aitareya Upanishad.

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Therefore when the Paninean echo the Upanishads which state [illegible] the [illegible] that [illegible] cannot create they do not deny [illegible] creator or rather a collective aggregate of creators they simply [illegible] very logically [illegible] creation [illegible] and especially [illegible] something [illegible] to an [illegible] Principle With them Parabrahman is passive because an absolute [illegible] Nature [illegible] only limited [illegible] and [illegible] potential [illegible] the [illegible] because [illegible] attributes as [illegible] in man's perceptions [illegible] because Parabrahman being the supreme [illegible] the eye [illegible] space [illegible] Sign of Nature changeless and eternal [illegible] can have no attribute the term Absoluteness very naturally precludes any idea of the finite or conditioned from being connected with it [illegible] the Vedantins postulate attributes as belonging [illegible] emanation calling [illegible] others plus Maya and Avidya Agnosticism and Nescience rather than ignorance [illegible] difficult to find any Atheism in this conception Since there can be neither two Infinities nor two Absolutes in a universe supposed to be boundless the Self-Existence can hardly be conceived of as creating personally To the senses and in the perceptions of finite BEINGS THAT is Non Being in the sense that it is the One BEINGNESS nor in this Absolute lies concealed its coeternal and coeval emanation or inherent radiation which becoming periodically Brahma (the male-female Potency expands itself into the manifested Universe Narayana moving on the abstract] Waters of Space is transformed into the Waters of concrete substance moved by him who now becomes the manifested Word or Logos

The orthodox Brahmans those who rise the most against the Pantheists and Advaitins calling them Atheists are horrified if Manu is any authority in the matter to accept the death of Brahma the creator at the expiration of every Age of this creative deity 100 Divine Years a period which in our years requires fifteen figures to express Yet no philosopher among them will view this death in any other sense than as a temporary disappearance from the manifested plane of existence or as a periodical rest

The Occultists are therefore at one with the Advaita Vedantin philosophers as to the above tenet They show on philosophical grounds the impossibility of accepting the idea of the absolute All creating or even evolving

[illegible] which it is used to enter in order to transform itself into [illegible] the Creator who later expand himself into the Gods and all the [illegible] that absolute unity [illegible] for [illegible] manifestation of something and the duration of that [illegible] and the [illegible] space which is its only manifestation on the earth of our plane of existence [illegible] neither an object of, nor a subject to, perception If one could suppose the Eternal [illegible] the Omnipresent [illegible] instead of being an Eternity becoming through periodical manifestation a manifold Universe or a multiple Personality [illegible] it would cease to be one [illegible] idea that pure space is capable of neither resistance nor motion is incorrect Space is neither a limitless void, nor a "conditioned fulness," but both being,—on the plane of absolute abstraction the ever unrecognizable Deity which is void only to finite minds and on that of matter perception the Plenum the absolute Container of all that is whether manifested or unmanifested it is therefore that ABSOLUTE ALL There is no difference between the Christian Apostle's in Him we live and move and have our being," and the Hindu Rishi's "the Universe lives in proceeds from and will return to Brahma for Brahman (neuter) the unmanifested is that Universe in abscondito and Brahma the manifested is the Logos made male-female in the symbolical orthodox dogmas the God of the Apostle initiate and of the Rishi being both the unseen and the visible SPACE Space is allied in esoteric symbolism the Seven Skinned Eternal Mother Father From its undifferentiated to its differentiated surface it is composed of seven layers

What is that which was, is, and will be, whether there is a Universe or not, whether there be gods or none?" asks the esoteric Senzar Catechism And the answer made is—" SPACE

[illegible] the unknown ever present God in Nature or Nature in [illegible] that is rejected but the God of human dogma and his humanized [illegible] Man in his infinite conceit and inherent pride and vanity shaped [illegible] out of the material he found in his own [illegible] and imposed upon it as a direct revelation from

[illegible]

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the one INNEFABLE SPACE. The Occultists accept revelation as coming from divine yet still finite Beings, the manifested Lives never from the unknown Infinite LIFE. IT from these Entities called Primeval Man, Christos, Buddhas, or Dhyan Chohans, the Rishi-Prajapati of the Hindus, the Amshaspands of the Zoroastrians, the Sons of the Jews, the Planetary Spirits of all nations who have become Gods or men. The Jewish also regards the Adi Shakti, the primeval emanation of Mulaprakriti, the eternal Root of Nature, and the female aspect of the Creative Logos, Brahma, in her Akashic form of the universal soul, as philosophically a Maya, and cause of human Maya. But the Jew does not consequently turn from believing in its existence so long as it leads him for one Manvantara, nor from adoring Akasha, the radiation of Mulaprakriti, to practical purposes connected as this World Soul is with all natural phenomena known or unknown to science.

The oldest religions of the world, exoterically, for the esoteric root or foundation is one, are the Indian, the Mazdean, and the Egyptian. Next comes the Chaldean, the outcome of these, now entirely lost to the world.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in its disguised appearance as at present rendered by the archæologist. [illegible] a long over a number of religions, that will be mentioned later, comes the Jewish, esoterically identical with the line of Babylonian Magians, as in the [illegible] exoterically a collection of allegorical legends, as in Genesis and the Pentateuch. Based on the light of the Zohar, the four initial chapters of Genesis are the fragment of a high philosophical tablet in the World's Synesophy. Later, under temporal disguise, they are a nursery tale, an [illegible] book of the side of science and logic, an evident effect of Karma. To put them [illegible] at a disadvantage, Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a [illegible] protest against the spoliation and the Jews have now certainly the better of their tragedy persecutors. The above named esoteric creeds are to be explained in the light of the universal doctrine as we proceed.

The Jesuit Catechism contains the following questions and answers:

What [illegible] Space, the eternal Anupadaka [Parentless]. What is it that ever was?—The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then there are three Eternals? No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one, and this is Space.

Explain O Lamo: [illegible]. The One is an unbroken Circle [Ring] with no circumference, or is nowhere and everywhere; the One is the boundless Plane of the Circle, manifesting a Diameter only during the manvantaric periods; the One is the indivisible Point, found nowhere, perceived everywhere during those periods; is the Vertical and the Horizontal, the Father and the Mother, the Upper and base of the Father, but the extremities of the Mother reaching in infinity, nowhere, for the One is the Ring as also the rings that are within the Ring. Light in Darkness and Darkness in Light; the Breath which [illegible] proceeds from without inwardly, when it is everywhere, and from within outwards, when it is nowhere. It is Maya, one of the Causes [illegible]

[illegible]

[illegible]

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It expands and contracts [exhalation and inhalation]. When it expands the Monad diffuses and scatters; when it contracts the Monad [illegible] and ingathers. This produces the periods of Evolution and [illegible] and Pralaya. The Germ is inside and [illegible] the Kosmic [illegible] Circle] is now but during Evolution and Manvantara has spread [illegible] radiants. Hot Breath is the Father who [illegible] the [illegible] faced elements heterogeneous and [illegible] the single-faced [illegible] Cool Breath, the Mother who [illegible] forms, hence [illegible] them back into her bosom to storm them as the Dawn [illegible] Brahma, or Manvantara.

For clearer understanding on the part of the general reader it must be stated that Occult Science recognizes seven Cosmic Elements: four entirely physical and the fifth Ether semi-material, which will begin to appear in the Air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. They will however appear as presentiments during the Sixth and Seventh races of this Round and will become known in the Sixth and Seventh Rounds respectively. These seven Elements with their numberless sub-elements, which are far more numerous than those known to Science, are simply conditional modifications and aspects of the ONE and only Element. This latter is not Ether, not even Akasha, but the source of these. The Fifth Element now quite freely advocated by Science is not the Ether hypothesized by Sir Isaac Newton, though he calls it by that name, having probably associated it in his mind with the Ether of the Father Mother of antiquity. As Newton [illegible] says: "Nature is a perpetual circulatory worker, generating fluids out of solids, [illegible] out of volatile, and volatile out of fixed, subtile out of gross, and gross out of [illegible]

[illegible]

[illegible] DE ZIRVER

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one thing which no human mind can either exclude from any conception or [illegible] of it [illegible] on the other absolute Abstract Motion abstracting [illegible] consciousness. Even our Western thinkers have shown that [illegible] is inseparable from space and motion best [illegible] symbolizes Image its essential characteristic. The other aspect of the Reality also symbolized by the one the great Breath a symbol sufficiently graphic to need no further elucidation but then the first fundamental axiom of the [illegible] with this metaphysical [illegible] symbolized by finite intelligence as the theological Trinity.

It may however assist the student if a few further explanations are here given.

Herbert Spencer has of late so far modified his Agnosticism as to assert that the nature of the "First Cause" which he [illegible] more correctly derives from the "Causeless Cause," the "Eternal," and the "Unknowable," may be essentially the same as that of the consciousness which wells up within us. In short, that the impersonal Reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the Esoteric and Vedântin tenet.*

"Parabrahman, the One Reality, the Absolute, is the field of Absolute Consciousness, i.e. that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this to its Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are however to be regarded not as independent realities, but as the two symbols or aspects of the Absolute Parabrahman, which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. It is the origin of groups of Force, and of all individual Consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, Pre-cosmic Root substance, Mûlaprakriti, is that aspect of the Absolute which underlies all the objective planes of Nature.

* [illegible]

Just as pre-Cosmic Ideation is the root of all individual Consciousness, so pre-Cosmic substance is the substratum of Matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is the foundation of the Manifested Universe. Apart from Cosmic substance, Cosmic ideation would not manifest as individual Consciousness, save it be by through a vehicle in which the atoms of matter that consciousness wells up as "I am I" a physical base being necessary to focus a Ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic ideation, Cosmic substance would remain an empty abstraction, and no emergence of Consciousness would ensue.

The Manifested Universe therefore is pervaded by duality, which is as it were the very essence of its existence as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe there is that which links Spirit to Matter, Subject to Object.

This something, at present unknown to Western speculation, is called by Occultists Fohat. It is the bridge by which the ideas existing in the Divine Thought are impressed on Cosmic Substance as the "Laws of Nature." Fohat is thus the dynamic energy of Cosmic ideation, or regarded from the inner side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyân Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic ideation, comes our Consciousness; from Cosmic Substance the several vehicles in which that Consciousness is individualized and attains to Self, or effective consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle energizing every atom throughout.

The following summary will afford a clearer idea to the reader:

(1) The Absolute, the Parabrahman of the Vedântins, or the One Reality, that which is, as Hegel says, both Absolute Being and Non-Being.

(2) The First Logos, the impersonal and, in philosophy, unmanifested Logos, the precursor of the Manifested. This is the "First Cause" of the Deists, but not of European Pantheists.

(3) The Second Logos, Spirit-Matter, LIFE, the "Spirit of the Universe," Purusha and Prakriti.

* [illegible]

* Abstract in the 1893 edition and in the 1886 MS.

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4. The third logical cosmic feature Mahat or intelligence the universal World Soul the Cosmic Noumenon of Matter the noumenal [illegible] upon [illegible] in and of nature also called Mahe Buddhi [illegible]

[illegible]

+Further [illegible] will follow

II. The periodicity of the Universe [illegible] as a boundless plane periodically the pralayas of [illegible] as a [illegible] manifesting and [illegible] and the Manifesting [illegible] and the [illegible] of Eternity. The eternity of the Pilgrim [illegible] the Eyes of [illegible] BOOK OF [illegible] The appearance and disappearance of Worlds [illegible] like a regular ebb of flux and reflux.

This second assertion of the SECRET DOCTRINE is absolute universality that law of periodicity of flux and reflux ebb and flow which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night Life and Death Sleeping and Waking is a fact so perfectly universal and without exception that it is easy to understand that in it we see one of the absolutely fundamental laws of the universe.

Moreover the SECRET DOCTRINE teaches:

III. The fundamental identity of all Souls with the universal Over Soul the latter being itself an aspect of the Unknown Root and the obligatory pilgrimage for every Soul a spark of the former through the Circle of Incarnation or Necessity in accordance with Cyclic and Karmic law during the whole term. In other words no purely spiritual Buddhi Divine Soul can have an independent conscious existence before the spark which issued from the pure Essence of the Universal [illegible] Principle or the OVER SOUL. It has passed through every elemental form of the phenomenal world of that Manvantara and has acquired individuality first by natural impulse and then by self induced and self devised efforts checked by its Karma thus ascending through all the degrees of intelligence from the lowest to the highest Manas from mineral and plant up to the human Archangel. Dhyan Buddhi. The

[illegible]

See Vol. 3. Part 2. Section [illegible] Karma and Nirvana

[illegible] doctrine of the Esoteric Philosophy admits no privileges or special gifts or favours save those won by the own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the [illegible] is Brahman and Brahma for Brahmans in every atom in the universe [illegible] Nature being all in all. The various differentiated aspects of [illegible] and yet the only Reality in the universe where [illegible] also why the [illegible] spirit and [illegible] of the plane of manifestation and [illegible] Brahma [illegible] of Brahman are viewed by metaphysical [illegible] as illusive and mystical. For although the root of every atom and [illegible] and of every form collectively is that Seventh Principle or the One Reality [illegible] manifested phenomena and temporary appearance it is no better than an evanescent illusion of our senses.

In its absoluteness the One Principle under its two aspects Parabrahman and Mulaprakriti is neither unconditioned and eternal. Its periodical manvantaric emanation or primal adhisam is also One androgynous and phenomenally one. When the adhisam radiates in its turn all its radiations are also androgynous to become male and female principles in their lower aspects. After Pralaya whether the Great or Minor Pralaya the latter leaving the worlds in status quo the first that re awakes to active life is the plastic Akasha Father Mother the Spirit and soul of Ether or the Plane of the Circle Space is called the Mother before its cosmic activity and Father Mistress at the first stage of its awakening. In the Kabbalah it is also Father Mother Son. But whereas in the Eastern Doctrine these are the Seventh Principle of the Manifested Universe or its Atma-Buddhi-Manas spirit soul intelligence the Triad branching off and dividing into seven cosmic and seven human Principles in the Western Kabbalah of the Christian Mystics it is the Triad or Trinity and with the Occultists the male female Jehovah and Havah. In this lies the whole difference between the Esoteric and the Christian Trinities. The Magi and the Philosophers the Eastern and Western Pantheists synthesize their pregenetic Triad in the pure divine abstraction. The orthodox anthropomorphic [illegible] Hiranyagarbha Hari and Shankara the three hypostases of the manifesting spirit of the Supreme spirit by which title Prithivi the Earth greet Vishnu in his first Avatara [illegible] purely metaphysical abstract qualities of Formation Preservation and Destruction and are the three divine

See Vol. 2. Part 2. Sections 14. Gods, Monads and Atoms

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Avadhas "hypostases" of that which [illegible] not permit with created things. Activity is a name of Vishnu, whereas the orthodox Christian separates the Pa[illegible] Caesar clearly into the three Personages of the Trinity and [illegible] the latter in [illegible] the abstract [illegible] of no higher deity. The latter in [illegible] the abstract principle with the orthodox the [illegible] the [illegible] god or [illegible] and [illegible] are expanded by the Esoteric philosopher as Bhavan[illegible] Mahamahalah, "false appearances" [illegible] something conceived of by [illegible] of [illegible] appearances as a material [illegible] and explained as arising from the native concept in of the Egotistic personal and human [illegible] Tower [illegible] Principle. It is beautifully expressed in a revised translation of [illegible] Itivuttaka that notes to Wilson translation of the Vishnu Purana. "Brahmadhrama in its totality has essentially the aspect of Prakriti both evolved and unevolved (Mulaprakriti) and also the aspect of Spirit and the aspect of [illegible] upon [illegible] born in the leading aspect of the Supreme Brahma." The next is a twofold aspect Pratyaksha both evolved and unevolved and [illegible] the last Kronos [Time] is shown in the Orphic Theogony also as being a generated god [illegible] agent.

At this stage of the re-awakening of the Universe the sacred symbolism represents it as a perfect Circle with the Point "Root" in the centre. This sign was universal therefore we find it in the Kabbalah also. The Western Kabbalah however now in the hands of Christian Mystics, ignores it altogether though it is plainly shown in the Zohar. These sectarians begin at the end and give as the symbol of prepenetic Kosmos ☩ calling it the union of the Rose and Cross the great mystery of [illegible] generation from whence the name Rosicrucian Rose Cross. As may be judged however from one of the most important and best known of the Rosicrucians symbols there is one which has never been hitherto understood even by modern Mystics. It is that of the Pelican tearing open its breast to feed its seven little ones the real creed of the Brotherhood of the Rosicrucians and a direct outcome from the Eastern Secret Doctrine.

Brahman neuter is called Kalahamsa meaning as explained by Western Orientalists the eternal swan (or goose) and so is Brahma the Creator. A great mistake is thus brought under notice. It is Brahman neuter which ought to be alluded to as Hamsa vahana that which uses the Swan as its

[illegible]

Vehicle and not Brahma the Creator who is the real Kalahamsa while Brahman Neuter is Paramahamsa and Kaivalya as will be explained in the Commentaries. It will be understood that the terms Brahma and Paramatman are not used here because they belong to our Eastern nomenclature but simply because the are more familiar to the students in the West. Both are the perfect equivalents of our one three and seven vivifying terms which stand for the ONE ALL and the One All in All.

Such are the basic conceptions on which the SECRET DOCTRINE rests.

It would not be in place here to enter upon any defence or proof of their coherent reasonableness nor shall I pause to show how they are in act confirmed though not often under a misleading guise in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life they will need no further justification in his eyes because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the STANZAS as given in this volume adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy by placing before him in a few words the general conception therein explained.

The history of Cosmic Evolution, as traced in the STANZAS, is, so to say the abstract algebraical formula of that evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of universal Evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot grasp the nature of even the plane of existence next to that to which for the moment, their consciousness is limited.

The STANZAS therefore give an abstract formula which can be applied mutatis mutandis, to all evolution to that of our tiny Earth to that of the Chain of Planets of which that Earth forms one to the Solar universe to which that Chain belongs and so on in an ascending scale till the mind reels and is exhausted at the effort.

The seven STANZAS given in this volume represent the seven terms of this abstract formula. They refer to and describe the seven great stages of the evolutionary process, which are spoken of in the Puranas as the "Seven Creations," and in the Bible as the "Days of Creation."

STANZA I describes the state of the ONE ALL during Pralaya* before the first flutter of re-awakening manifestation.

A momentary thought shows that such a state can only be symbolized, to describe it is impossible. Nor can it be symbolized except in negatives,

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[illegible] the state of Absoluteness per se, it can possess none of those specific attributes which serve to define objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which man feels after, but cannot reach, in the unspeakable transcendent aspiration by their power of intuition.

STANZA describes a stage which to a Western mind is so nearly identical with the one described in STANZA that to attempt the idea of its difference would create a treatise in itself. Hence it must be left to the intuition and the higher activities of the reader to grasp as far as he can the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appear to the inner faculties rather than to the ordinary comprehension of the physical brain.

STANZA 3 describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the "Monads" from their state of absorption within the ONE, the earliest and highest stage in the formation of Worlds, the term Monad being one which may apply equally to the vastest Solar System or the smallest atom.

STANZA 4 shows the differentiation of the "Germ" of the Universe into the Septenary Hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers and, ultimately the creators of all the manifested universe, in the only sense in which the name "creator" is intelligible: they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the "ONE LAW" which we know as the Laws of Nature.

Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the [illegible].

This stage of evolution is spoken of in Hindu mythology as the "Creation of the Gods."

STANZA 5 describes the process of world-formation. First, diffused cosmic Matter; then the "Fiery Whirlwind," the [illegible] stage in the formation of a nebula. This nebula condenses, and after passing through various transformations forms a solar universe, a Planetary Chain, or a single Planet, as the case may be.

STANZA 6 indicates the subsequent stages in the formation of a World, and briefly the evolution of such a World down to its fourth great period, the period in which we are now living.

STANZA 7 continues the history, tracing the descent of Life down to the appearance of Man, and thus closes the First Book of the SECRET DOCTRINE.

The development of "Man" from his first appearance on this earth is a "Round" in the cycle in which we now live; man will form the subject of volumes 3 and 4.

The STANZAS which form the thesis of every section are given throughout in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the day, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original Senzar Commentaries, and verses of the BOOK OF DZYAN now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the Secret STANZAS are here given. Were they published complete they would remain incomprehensible to all save a few high initiates. Nor is there any need to assure the reader that no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever these could not be avoided, in preference to giving the originals, the more so as the said terms are all accepted synonyms, the latter only being used between a Master and his Chela, or Disciples.

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Shloka I would read as follows:

Tho-ag is Zhi-gyu dept seven Khorlo, Zodmanas shiba, All Nyug bosom Pongh nog not, Thyan Ram not, cha-Chohan not, Tenbre Chugng not; Dharmakaya ceased; Tgencheng not become, Barnang and Sua in Ag-yan-ch-acme. Thu-ag Yingh in night of sun, Jian and Yong-grub [Paranirvanna] etc., etc.

This would sound as pure Abracadabra.

As this work is written for the instruction of students of Occultism, and not for the benefit of Philologists, we may well avoid such foreign terms whatever it is possible to do so. The untranslatable terms alone, incomprehensible unless their meaning is explained, are left, but all such terms are rendered as their Sanskrit form. Needless to remind the reader that these are in almost every case the late developments of the later language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Archaeans, and most of the philosophical terms used in the systems of the India of the Post-Mahābhāratan period, are not found in the Vedas, nor are they to be met with in the original STANZAS, but only their equivalents. The

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reader who is not a Theosophist, is asked more invited to regard all that follows as a fairy tale, if he likes, at best as one of the yet unproven speculations of dreamers; and, at the worst, as an additional hypothesis to the many scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense less scientific than are many of the so-called scientific theories, and it will every one more philosophical and probable.

In view of the abundant quotations and explanations required, the notes to the textbodies are marked in the usual way, while the sentences to be commented upon are marked with letters. Additional matter will be found in the Chapters on Symbolism which are often more full of information than the Commentaries.

PART I

COSMIC EVOLUTION

SEVEN STANZAS TRANSLATED, WITH COMMENTARIES

FROM THE

SECRET BOOK OF DZYAN

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COSMIC EVOLUTION

IN

SEVEN STANZAS TRANSLATED FROM THE BOOK OF DZYAN

STANZA I

1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.

2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

3. Universal Mind was not, for there were no Ah-hi to contain it.

4. The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and be ensnared by them.

5. Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.

6. The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is and yet is not. Naught was.

7. The Causes of Existence had been done away with, the visible that was, and the invisible that is, rested in Eternal Non-Being—the One Being.

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8 Where was the Germ and where was now Darkness Where is the Spirit of the Flame that burns in by Lamp. O Lanoo The Germ is That and That is Light the White Brilliant Son of the Dark Hidden Father

9 Light is Cold Flame, and Flame is Fire and Fire produces Heat, which yields Water—the Water of Life in the Great Mother

10 Father Mother spin a Web whose upper end is fastened to Spirit the Light of the One Darkness, and the lower one to its shadowy end, Matter, and this Web is the Universe, spun out of the Two Substances made in One, which is Svabhâvat

11 It expands when the Breath of Fire is upon it It contracts when the Breath of the Mother touches it Then the Sons dissociate and scatter to return into their Mother's Bosom, at the end of the Great Day and re-become one with her When it is cooling, it becomes radiant Its Sons expand and contract through their own Selves and Hearts they embrace Infinitude

12 Then Svabhâvat sends Fohat to harden the Atoms Each is a part of the Web Reflecting the Self-Existent Lord like a Mirror each becomes in turn a World.

STANZA 4

1. "Listen, ye Sons of the Earth, to your Instructors the Sons of the Fire Learn there is neither first nor last for all is One Number, issued from No-Number

2 Learn what we who descend from the Primordial Seven we who are born from the Primordial Flame have learnt from our Fathers

3. From the Effulgency of Light—the Ray of the Ever-Darkness sprang in Space the re-awakened Energies the One from the Egg the Six and the Five Then the Three, the One the Four the One the Five the Twice Seven the Sum Total And these are the Essences the Flames the Elements the Builders.

the Numbers the Arupa the Rupa and the Force of Divine Man, the Sum Total And from the Divine Man emanated the Forms the Sparks the Sacred Animals and the Messengers of the Sacred Fathers within the Holy Four

4 This was the Army of the voice the Divine Mother of the Seven The Sparks of the seven are subject to and the servants of the First the Second the Third the Fourth the Fifth, the Sixth, and the Seventh of the Seven These are called Spheres, Triangles Cubes Lines and Modellers for this is and the Eternal Nidâna the Oh-Ha-Hou

5 The Oh-Ha-Hou, which is Darkness, the Boundless, or the No-Number Âdi-Nidâna Svabhâvat the ○

I. The Âdi-Sanat the Number for he is One

II. The Voice of the Word,' Svabhâvat, the Numbers, for he is One and Nine.

III The Formless Square

And those Three enclosed within the ○ are the Sacred Four and the Ten are the Arupa Universe Then come the Sons the Seven Fighters, the One the Eighth left out and his Breath which is the Light-Maker

6. . Then the Second Seven "who are the Lipika produced by the Three. The Rejected Son is One The "Son Sons" are countless.

STANZA 5

The Primordial Seven the First Seven Breaths of the Dragon of Wisdom produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind

2 They make of him the Messenger of their Will The Dzyu becomes Fohat the swift Son of the Divine Sons "whose Sons are the Lipika runs circular errands Fohat is the Steed, and the Thought is the Rider He passes like lightning through the

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...y clouds takes Three and Five and Seven Strides through the Seven Regions above and the Seven below. He lifts his Voice and calls the unquenchable sparks and joins them together.

3. He is their guiding spirit and fence. When he commences work he separates the Sparks of the Lower Kingdom, the finest, and thrill with joy in their radiant dwellings and forms there with the Germs of Wheels. He places them in the Six Directions of Space, and One in the middle—the Central Wheel.

4. Fohat traces spiral lines to unite the Sixth to the Seventh—the Crown. An Army of the Sons of Light stands at each angle the Lipika, in the Middle Wheel. They say: "This is good." The first Divine World is ready, the First,* the Second. Then the Divine Arupa reflects itself in Chhâyâ Loka, the First Garment of Anupâdaka.

5. Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones ... and their Armies.

6. The Lipika circumscribe the Triangle, the First One, the Cube, the Second One, and the Pentacle within the Egg. It is the Ring called "Pass Not" for those who descend and ascend, who during the Kalpa are progressing towards the Great Day. "Be With us." Thus were formed the Arupa and the Rupa, from One Light Seven Lights, from each one the Seven seven times Seven Lights. The Wheels watch the Ring.

STANZA 6

By the power of the Mother of Mercy and Knowledge, Kwan Yin, the Triple, of Kwan Shi Yin residing in Kwan-Yin Tien, Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower Abyss, the Illusive Form of Sien Tchan and the Seven Elements

* "The first being the second"—is the reading in the 1886 MS. "The First is now the Second" is the reading in the 1888 edition.

2. The Swift and the Radiant One produces the seven Layâ Centres, against which none will prevail to the Great Day. "Be With Us" and seats the Universe on these Eternal Foundations surrounding Sien-Tchan with the Elementary Germs.

3. Of the Seven—First One manifested, Six concealed. Two manifested, Five concealed. Three manifested, Four concealed. Four produced, Three hidden. Four and One Then revealed, Two and One Half concealed. Six to be manifested, One laid aside. Lastly, Seven Small Wheels revolving, one giving birth to the other.

4. He builds them in the likeness of older Wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the Fiery-Dust. He makes Balls of Fire, runs through them and round them, infusing life thereinto, then sets them into motion, some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one Twilight to the other, during Seven Eternities.

5. At the Fourth, the Sons are told to create their images. One-Third refuses. Two obey.

The Curse is pronounced. They will be born in the Fourth, suffer and cause suffering. This is the First War.

6. The Older Wheels rotated downward and upward. The Mother's Spawn filled the whole. There were Battles fought between the Creators and the Destroyers, and Battles fought for Space, the Seed appearing and re-appearing continuously.

7. Make thy calculations, O Lanoo. If thou wouldst learn the correct age of thy Small Wheel, its Fourth Spoke is our Mother. Reach the Fourth Fruit of the Fourth Path of Knowledge that leads to Nirvâna, and thou shalt comprehend, for thou shalt see.

STANZA 7

1. Behold the beginning of sentient formless life.

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First the Divine the One from the Mother-Spirit then the Spiritual the Three from the One the Four from the One. and the Five from which the Three the Five and the Seven These are the Three fold one the Four fold downward the Mind born Sons of the First Lord the Shining Seven are they who are thou the O Lanoo they who watch over thee and thy mother Bhoom

2 The One Ray multiplies the smaller Rays Life precedes Form and Life survives the last atom Through the countless Rays the Life-Ray, the One, like a Thread through many Beads.

3 When the One becomes Two the Threefold appears, and the Three are One, and it is our Thread, O Lanoo, the Heart of the Man-Plant called Saptaparna.

4 It is the Root that never dies the Three tongued Flame of the Four Wicks The Wicks are the Sparks that draw from the Three-tongued Flame shot out by the Seven—their Flame—the Beams and Sparks of one Moon reflected in the running Waves of all the Rivers of Earth.

5 The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Māyā. It stops in the First and is a Metal and a Stone It passes into the Second, and behold a Plant the Plant whirls through seven changes and becomes a Sacred Animal From the combined attributes of these Manu, the Thinker is formed Who forms him? The Seven Lives and the One Life Who completes him? The Fivefold Life And who perfects the last Body? Fish, Sin, and Soma

6 From the First born the Three between the Silent Watcher and his Shadow becomes more strong and radiant with every Change The morning Sunlight has changed in a noon-day glory

7 This is thy present Wheel said the Flame to the Spark. "Thou art myself my image and my shadow. I have clothed myself in thee and thou art my Vāhan to the Day Be

* Man—both in the MS MS. and in the 1888 edition.
Pearls—in the MS MS. and "Jewels" in the 1888 edition

With us when thou shalt be become myself and others thyself and me Then the Builders having donned their first Clothing descend on Adam Earth and reign over Man who are them selves

* [Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible An attempt will now be made to throw light into this darkness, to make sense out of this apparent NON-SENSE.]

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THE STANZAS OF DZYAN *

THE SECRET DOCTRINE

PART I

(ARCHAIC PERIOD)

CHAPTER

A GLIMPSE INTO ETERNITY COSMIC EVOLUTION IN SEVEN STAGES

STANZA I [1]

THE Eternal Mother (space) wrapped in her ever invisible robes (cosmic prenebular matter) had slumbered for seven Eternities. 1 Time was not, for it lay asleep in the infinite bosom of Duration. Universal mind was not, for there were no Dhyan Chohans to contain (hence to manifest) it. The seven Ways to Bliss (Moksha or Nirvana) were not. The great causes of Misery (Nidana) 2 and Maya were not, for there was no one to produce and get entangled by them. DARKNESS alone filled the boundless All, for Father Mother and Son were once more one and the Son had not awakened yet for the new wheel. 3 The seven sublime Truths and the Seven Stages 4 had ceased to be, and the Universe, the Son of Necessity, was plunged in Paranishpanna (absolute perfection, Parinirvana, which is long-sleep) to be outbreathed by that which is, and yet is not (5). Naught was. The causes of existence having been done away with, the visible that was and the invisible that is, rested in eternal Non-Being,—the ONE BEING. Alone, the one Form of Existence 6 stretched boundless, infinite, causeless in dreamless Sleep, and life pulsated unconscious in Universal Space, throughout that ALL PRESENCE

* The STANZAS OF DZYAN are here given as they are written in the HBM MS. [illegible] attempt has been made to correct spelling or punctuation. Ed.

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which is served by the "opened Eye" of the Dangma. But where was the Dangma when the ALAYA of the Universe, absolute Soul, was in PARAMARTHA (absolute being)? the great Wheel was Anupadaka? great Wheel is our planetary chain, "Anupadaka" parentless) (8)

STANZA II

Where were the BUILDERS, the luminous Sons of Manvantaric dawn? In the UNKNOWN DARKNESS in their Dhyan-Chohanic "Mother-Father" Parenthpane. (2) The producers of Form (rupa) from no-Form (arupa), the Root of this World, the Deva Matri and Svabhavat, rested in the bliss of non-being. Where was Silence? Where were the ears to sense it? No, there was neither silence nor sound. Nought save ceaseless, eternal Breath (motion) which knows itself not. (3) The hour had not yet struck; the RAY had not yet flashed into the GERM, the Matri-Padma, Mother Lotus, had not yet swollen; (4) her heart had not yet opened for the ray to enter, thence to fall into the lap of Maya. (5) The seven (Sons) were not yet born from the web of light. Darkness alone was Father-Mother, Svabhavat, and Svabhavat was in DARKNESS. These two are the germ, and germ is—ONE. The Universe was still concealed in the divine Thought and the divine bosom (6).

STANZA III

The last vibration of the Seventh Eternity thrilled through Infinitude. The Mother swelled expanding from within without like the bud of the lotus. The vibration swept along touching with its swift wing simultaneously the whole universe and the germ that dwelleth in Darkness, the Darkness that breathes, moves, over the slumbering waters of life. Darkness vibrated light, and light dropped one solitary Ray into the Waters of Mother-Space. The ray fructified, recalled to life the Eternal virgin Egg (1). The radiant essence within the Hiranya garbha, golden egg, curdled and spread throughout the depths (2) in milk white curds throughout the depths of the Mother, the Root which grows in the Ocean of Life. The spot remained the light remained, the curds remained, and still the three were one, for the root of life was in every drop of the Ocean (or Amrita), and the drop was in the root, and the whole floated in the radiant light which was Fire and Heat and was motion. Darkness retired and was no more. It vanished in its own Essence, the essence of Fire and Water, of Father and Mother.

Behold, oh Lanoo, the radiant Son of the wo, the unparalleled refulgent glory emerging from the depths of the Waters. It is when [whom?] thou knowest now as Kwan-Shai-Yin, who shines with the blazing "divine Dragon of Wisdom." (5) EKA (one) and in whom are the seven, and in the seven the multitudes. Behold him at his work in the Solitudes of the universal Ocean, transforming Space into a shoreless sea of Fire (6) and the one manifested (Element) into the great Waters. Where was the Germ, and where was now DARKNESS. Where is the Spirit of the flame that burns in thy lamp, oh Lanoo? The Germ is that, and that is Light, the white brilliant son of the dark hidden Father, who uses Kala-hansa (black swan or goose). Light is flame and flame is Fire, and the fire produces heat which yields water, the water of Life in the Great Mother (Chaos). Father-Mother spin a web whose upper end is attached to Spirit (Purusha), the light of the great Darkness, and the lower one to matter (Prakriti). And this web is the Universe, spun out of the two substances made in one, which is Svabhavat. It expands when the breath of fire is upon it, its sons (the elements) dissociate, scatter and return into their mother's bosom to rebecome one with her; when it cools, and rebecomes radiant, its sons expand and contract through their own selves and hearts. For embracing infinitude Svabhavat sends out Fohat and hardens the atom. Each is a part of the web (Universe). Reflecting the "Self-existent Lord" (primeval light)—like a mirror, each becomes in turn, a World.

STANZA IV

Listen, ye sons of the Earth, to your instructors the sons of the Fire. (1) Learn there is neither first nor last, for all is ONE number issued from NO-NUMBER. Learn what we, who descend from the primordial SEVEN (2), who are born from the primordial Flame—have learned from our Fathers. From the intelligency of Light—the Ray of the EVER-DARKNESS—sprung in Space (3) the reawakening energies, Dhyani Chohans, the One from the Egg, the six and the five, then the ONE, the THREE, the FIVE and the twice SEVEN, the Sum Total (4). And these are, the Essences, the Flames, the Elements, the Builders, the Numbers, the Arupa (Formless), the Rupa (the bodies), and the SOURCE or Divine man, the sum total (5). And from the Divine Man emanated the FORMS, the SPARKS, the sacred Animals, (6) and the messengers of the sacred Pitris within the holy FOUR. This was the army of the Voice (7)—the divine Septenary. The Sparks of the seven are subject to, and the servants of the First, Second, Third, Fourth, Fifth, Sixth and the Seventh of the SEVEN. These

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sparks are called Spheres, Triangles, Cubes, Lines (8) and Modellers for that stands the eternal Nidana, the OLD HOUR. Adi-Nidana, Svabhavat for X, and own quantity, darkness, the boundless or "The NO NUMBER for X, and own quantity, darkness, the boundless or "The NO NUMBER. The Adi-Jasat (9) the Number for he is one, the WHOLE of the World. Svabhavat (10) the Numbers for he is ONE and NINE. (11) The "Formless Square" Arupa.

And these lines enclosed within the "Boundless Circle" are the secret CIR and the EN arm, the Arupa Subjective Formless, from which come the Sons, the Seven Fighters, the One the Eighth (Ogdoad) (12) thou Breath, and which is the eight maker (Bhavana), then the Sin and SEVEN who are the Lipika (14), produced by the LIFE Word, Voice and Spirit) (15). The Rejected (Sun is One, the Sun-Suns, who are countless)

STANZA V

The Primordial seven, the first Seven Breaths of the Dragon of Wisdom produce in their turn from their holy circumgyrating Breaths the Fiery whirlwind (1). They make of him the messenger of their Will (2). The Dzyu becomes FOHAT (3). The swift Son of the divine Sons and the Lipika (4) runs circular strands under the impulse of their guiding Thought. He passes like lightning through the Fiery clouds, cosmic mists, takes three and five and seven strides through the seven regions above and the seven below (the worlds [worlds?] to be) (5). He lifts his voice and calls the innumerable sparks (atoms) and joins them. He is their guiding spirit and leader. When he commences work he separates the sparks of the lower kingdom (mineral atoms), but first and thrill with joy in these radiant dwellings (gaseous clouds), and forms therewith the germs of wheels (6). He places them in the six directions of space and one in the middle—the central wheel (7). Fohat traces spiral lines to unite the w[illegible] an army of the Sons of Light stands at each angle and the Lipika in the middle wheel. When they (the Lipika) have said "it is good" the first divine World is ready, the first being the second. (8) Then the divine Arupa (the formless world) collects (within) the intellectual Rupa (the planetary world of form), the first garment of the Divine (9) the Manasa-loka of the Mind born sons. Fohat takes, we divides, having performed the first three and built 4 winged wheels at each corner of the square for the four Holy ones and their armies (hosts). The Lipika circumscribe the Triangle, the first Line the Cube, the second line and the Pentacle within the Egg (circle). It is the ring called "Pass Not" (11), for those who descend and ascend as also for those who during the "Kalpa are progressing toward the great Day. Be

with us. (12) Thus were formed the Arupa and the Rupa, the Formless world, and the world of Forms) from One LIGHT seven lights, from each of the seven seven times seven lights. The wheels watch the RING.

STANZA VI

By the power of Kwan-Yin, the bright Mother of Mercy and knowledge, the "triple" of Kwan-Shi-Yin, residing in Kwan-yin-nan Fohat, the Breath of their progeny, the "Son of the Sun" calls forth from the lower Chaos the illusive form of pan-kosmos, one universe out of the seven Elements, not one manifested, six concealed, then two manifested, five concealed, again three manifested, four concealed; four manifested, three hidden, four and one half manifested—two and one half concealed; six to be manifested, one laid aside. (1) Lastly seven wheels revolving, emanating one from the other (2). He builds them in the likeness of the older wheels (worlds). How does he build them. Fohat collects the dust. He makes balls of fire with it and sets them in motion, some one way, others in the opposite direction. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and makes them cool putting out their lustre. Thus acts Fohat from the dawn of the DAY till the twylight of NIGHT during the seven Eternities (3). [illegible] At the beginning of the first, the "Sons" are told to create their images. The one third refuse. The two (thirds) obey. The curse is pronounced. They will be born on the Fourth (globe), suffer and cause suffering. This is the first war.

The older wheels had rotated downward and upward for one, and one half of an eternity. The Mother's spawn filled the whole (Kosmos). There had been battles fought between the creators and the rebels, and battles fought for space, the void appearing and reappearing continuously (4) since the first impulse had been given to our wheels. [illegible] Make thy calculations, Lanoo (Lanoo?), if thou wouldst learn the correct age of thy small wheel. (5) The fourth spark is our mother (Earth). Reach the fourth fruit, and the Fourth Path of knowledge, that leads to Nirvana and thou shalt comprehend for thou shalt see (6).

STANZA VII

Behold the beginning of sentient, formless life. First the Spiritual. From the ONE he Atman (Spirit) then Atma-Buddhi (Spirit Soul) this, the three, the two and the seven (1) then the Three-fold the

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Four-fold and downward, the mind-born Sons of the Fire, ONE Prajapati, the shining seven Builders. It is they who are thou, me, him. (2) Oh Lanoo! They who watch over thee and thy mother Bhumi (the Earth). The one Ray multiplies the smaller rays. (3) Life precedes Form, and life survives the last atom of Sthula Sarira, vacated body. (4) Through the primeless rays proceeds the life-ray, the One, like a thread through many pearls. When the one becomes two—the "Three-fold" appears. (5) The three are (linked into) one, and it is our thread, oh Lanoo, the heart of the Mahadhani called Sutratma [Sutratmana]. (6) It is the root that never dies, the three-tongued flame of the four Wicks. (7) The Wicks are the sparks, and use the three-tongued flame. (8) shot out by the Seven, their flame: the beams and sparks of one moon reflected in the running waves of all the rivers of Bhumi, Earth. (9) The spark hangs from the flame by the finest thread of Fohat. It journies through the seven and seven worlds of Maya. It stops in the first (kingdom) and behold—a planet; seven changes, more and it becomes an animal. From the combined attributes of these—Manu (man) the thinker, is formed. Who forms him? The One Life; who forms his body? the many lives. (10) . . . From the first-born (primitive or the first man) the thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change (reincarnation). (11) The morning sun-light has changed into noon-day glory.

This is thy present wheel—and the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan to the Day. "Be with us," when thou shalt rebecome myself and others, thyself and me. (12) . . . Then the Builders, having donned their own clothing descend on the cooled earth and reign over men (13) who are themselves. (4)

BOOK II

ARCHAIC CHRONOLOGY. CYCLES. ANTHROPOLOGY

"Facies totius Universi, quamvis infinitis modis varia, mansit tamen semper eadem." (SPINOZA.)[1]

STANZA II

This (wheel) rolled on for one half of an Eternity generating progeny: first mineral—soft stones that hardened; then vegetal—hard plants that softened; then tiny visibles from invisibles (insects and animals) which grew and expanded, each in its way and of its kind. When they became too huge and numerous she (the Earth) shook them off her back—once, twice, many a time. . . . Then the MIND-BORN, the boneless rupa (Forms of Beings), gave life to the first mind-born manu with softest bones. . . . How was[2] the manu born? First, the SELF-EXISTENT; then the Self-born; the sons of Will and Yoga; then the OWN-BORN, who were still one, androgynous; when they said—Let us make sons and daughters in our image but in solid form (Manushya).[3] . . . Then the one became two. . . .

[1] Book III Comm. (Book of Dyan).

[2] This is all that is given in the MSS. of the STANZAS of Volume II.—Ed.]

[3] [The nature of the whole Universe, though it varies in infinite ways, yet remains always the same.]

[4] Manushya.

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COMMENTARIES

ON THE SEVEN STANZAS AND THEIR TERMS, ACCORDING TO THEIR NUMERATION IN STANZAS AND SHLOKAS

STANZA 1

1 THE ETERNAL PARENT [SPACE], WRAPPED IN HER EVER-INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES

The Parent," Space, is the eternal, ever-present Cause of all—the incomprehensible DEITY whose invisible Robes are the mystic Root of all Matter and of the Universe. Space is the one eternal *thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the Causeless Cause of both Spirit and Matter. As taught in the Esoteric Catechism, it is neither limitless void, nor conditioned fullness, but both. It was and ever will be.

Thus, the Robes stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter and is co-eternal and even one with Space in its abstract sense. Root-Nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the One Infinite Spirit. The Hindus call it Mulaprakriti and say that it is the primordial Substance which is the basis of the Upadhi or Vehicle of every phenomenon, whether physical, psychic or mental. It is the source from which Akasha radiates.

By the "Seven Eternities," aeons or periods are meant. The word Eternity, as understood in Christian theology, has no meaning to the Aryan ear, except in its application to the One Existence; nor is the term sempiternity, the eternity only in futurity, anything better than a misnomer.[1]

[1] It is stated in Book II, ch. [illegible] of Vishnu Purâna. By immortality, [illegible] in the text of the Kalpa, and Wilson, the translator, remarks in a foot-note, [illegible] in astrology, the Yuga, [illegible] all that [illegible] the end of universal dissolution, to Pralaya. And Eliphas Lévi says: "They perish not but are transformed."

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Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities mean the seven periods, or a period answering in its duration to the seven periods of a Manvantara extending throughout a Mahâkalpa or Great Age of Years of Brahmâ, making a total of [illegible] of years, each Year of Brahmâ being composed of 360 Days and as the same number of Nights of Brahmâ, reckoning by the Chandrâyana or lunar year, and a Day of Brahmâ consisting of 4,320,000,000 of mortal years. There is [illegible] in the most secret calculations in which in order to arrive at the true total every figure must be [illegible] varying according to the nature of the cycle in the subjective or real world, and every figure relating to, or representing, the different cycles, from the greatest to the smallest, in the objective or unreal world, must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. The number seven, says the Kabalah, is the great number of the Divine Mysteries; number ten is that of all human knowledge (the Pythagorean Decad). 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the SECRET DOCTRINE the figure and number 4 is the male symbol only on the highest plane of abstraction, on the plane of matter the 3 is the masculine and the 4 the feminine—the upright and the horizontal in the fourth stage of symbolism, when the symbols become the glyphs of the generative powers on the physical plane.

7. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

Time is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced; it lies asleep. The Present is only a mathematical line which divides that part of eternal Duration which we call the Future, from that part which we call the Past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second, and the sensation we have of the actuality of the division of Time known as the Present, results from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the Future, to the region of memories that we name the Past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark by reason of the blurred and continuing

impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in material form to its disappearance from earth. It is these "sum-totals" that exist from eternity in the Future, and pass by degrees through matter to exist for eternity in the Past. No one would say that a bar of metal dropped into the sea came into existence as it left the air and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates the air, the solid metal, the atmosphere and the ocean. Even so of persons and things which, dropping out of the "to be" into the "has been," out of the Future into the Past, present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space, as Matter, on their way from one eternity to another, and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to recognize it.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

"Mind" is a name given to the sum of the States of Consciousness, grouped under Thought, Will and Feeling. During deep sleep ideation ceases on the physical plane, and memory is in abeyance; thus for the time being Mind is not, because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long Night of rest called Pralaya, when all the Existences are dissolved, the "Universal Mind" remains as a permanent possibility of mental action, or as that abstract absolute Thought of which Mind is the concrete relative manifestation. The Ah-his (Dhyân Chohans) are the collective hosts of spiritual Beings, the Angelic Hosts of Christianity, the Elohim and Messengers of the Jews, who are the Vehicle for the manifestation of the Divine or Universal Thought and Will. They are the Intelligent Forces that give to, and enact in, Nature her laws, while they themselves act according to laws imposed upon them in a similar manner by still higher Powers, but they are not the personifications of the Powers of Nature as erroneously thought. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army, a host, truly, by means of which the fighting power

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of a nation manifests itself and which is composed of army-corps divisions brigades regiments and so forth each with its own individuality of life and its limited freedom of action and limited responsibilities each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself

4 THE SEVEN WAYS TO BLISS WERE NOT (a) THE GREAT CAUSES OF MISERY[1] WERE NOT FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (b)

(a) There are "Seven Paths" or Ways to the "Bliss of Non-Existence" which is absolute Being Existence and Consciousness They were not because the Universe so or was empty and existed only in the Divine Thought.

(b) For it is the Twelve Nidânas, or Causes of Being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor the sum total of the Nidânas being based on the Four Truths, a doctrine especially characteristic of the Hinayâna System.[1] They belong to the theory of the stream of cataracted law which produces merit and demerit, and finally brings Karma into full sway It is a system based upon the great truth that reincarnation is to be dreaded, as existence in this world entails upon man only suffering misery and pain death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan. The Hinayâna System, or School of the Little Vehicle, is of very ancient growth; while the Mahâyâna, or School of the Great Vehicle, is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hinayâna and Mahâyâna have both each the same doctrine in reality Yâna, or Vehicle Sanskrit Vahan is a mystic expression both Vehicles inculcating that man may escape the sufferings of rebirth and even the false bliss of Devachan, by obtaining Wisdom and Knowledge which alone can dispel the Fogs of Illusion and Ignorance

Mâyâ, or Illusion, is an element which enters into all finite things for everything that exists has only a relative and an absolute reality since the appearance which the hidden noumenon assumes for any observer depends upon the power of cognition To the untrained eye of the savage a painting

[1] [illegible] Buddha [illegible] Nidânas [illegible] Nidânas [illegible] Nidânas are the chief causes of existence [illegible] produce

[illegible] Ways of the Buddhists [illegible] 23

is at first an unmeaning confusion of streaks and daubs of colour while an educated eye sees instantly a face or a landscape Nothing is permanent except the one hidden absolute Existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyân Chohans are comparatively as the shadows cast by a magic lantern on a colourless screen. Nevertheless all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself Whatever reality things possess, must be looked for in them before or after they have passed like a flash through the material world for we cannot cognize any such existence directly, so long as we have sense instruments which bring only material existence into the field of our consciousness Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities But as we rise in the scale of development, we perceive that in the stages through which we have passed, we mistook shadows for realities and that the upward progress of the Ego is a series of progressive awakenings each advance bringing with it the idea that now, at last, we have reached "reality", but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Mâyâ

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL (a), FOR FATHER MOTHER AND SON WERE ONCE MORE ONE AND THE SON HAD NOT YET AWAKENED FOR THE NEW WHEEL[1] AND HIS PILGRIMAGE THEREON (b)

(a) "Darkness is Father-Mother Light their Son," says an old Eastern proverb Light is inconceivable except as coming from some source which is the cause of it and as, in the case of Primordial Light that source is unknown though so strongly demanded by reason and logic therefore it is called Darkness by us, from an intellectual point of view As to borrowed or secondary light whatever its source it can be only of a temporary whatever the actual Darkness, there is the Eternal Matrix in which the Sources of Light appear and disappear Nothing is added to darkness to make it light or to light to make it darkness on this our plane They are interchangeable and scientifically, light is but a mode of darkness and vice versa. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind and but a grey twilight to the perception of the average Mystic, though to that of the spiritual eye of the Initiate it is absolute light How far we discern the

[1] [illegible] Wheel is the symbol of [illegible] world [illegible] the which shows that the ancients were aware that our Earth was a revolving globe [illegible] Father [illegible] Wheel [illegible] Cycle of Being or Mahâkalpa [illegible] Chain of [illegible] Globes [illegible] Wheels [illegible] Round of which there are ten Seven

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light that shines in darkness depends upon our powers of vision. What is gold to us is darkness to certain insects, and the eye of the clairvoyant sees shining into where the normal eye perceives only darkness. When the whole Universe was plunged in deep darkness, it was one primordial element, the eye to perceive light and darkness necessarily filled the "Boundless All."

In the "Father-Mother" are the male and female principles in Root-Nature, the opposite poles that manifest in all things on every plane of Kosmos, as Spirit and Substance, in a less allegorical sense, the result of which is the Universe, or the "Son." They are "once" more One, when in the Night of Brahmā during Pralaya, all in the objective Universe has returned to its one primal and eternal cause. To re-appear at the following Dawn, as it does periodically. Kārana, Eternal Cause—was alone. To put it more plainly: Kārana is alone during the Nights of Brahmā. The previous objective Universe has dissolved into its one primal and eternal Cause, and is, so to say, held in solution in Space, to differentiate again and crystallize out anew at the following Manvantaric Dawn, which is the commencement of a new Day or new activity of Brahmā—the symbol of a Universe. In esoteric parlance, Brahmā is Father-Mother-Son, or Spirit, Soul and Body at once, each personage being symbolical of an attribute, and each attribute, or quality, being a graduated effluvium of Divine Breath in its cyclic differentiation, involutionary and evolutionary. In the cosmico-physical sense it is the Universe, the Planetary Chain and the Earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearance on Earth during the "Wheels," or the Manvantaras.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANIRVĀNA INTO THE ABSOLUTE BY HA, WHICH IS AND YET IS NOT, NAUGHT WAS (a).

(a) The "Seven Sublime Lords" are the Seven Creative Spirits, the Dhyān Chohans, who correspond to the Hebrew Elohim. It is the same Hierarchy of Archangels to which St. Michael, St. Gabriel and others belong, in Christian Theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin Theology to watch over as the promontories and quits in the Esoteric System the Dhyānis watch successively over one of the Rounds and the great Root Races of our Planetary Chain. They are, moreover, said to

Absolute Perfection, Paranirvāna, which is Yogi-Grub.

send their Bodhisattvas, the human correspondents of the Dhyāni-Buddhas during every Round and Race. Out of the "Seven Truths" and Revelations or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has had only four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far, there are only Four Truths, and Four Vedas—say the Buddhists and Hindus. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root Race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.

(b) Paranishpanna is the Absolute Perfection to which all Existences attain at the close of a great period of activity, or Mahāmanvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called "Yoga-Grub." Up to the day of the Yogāchārya School the true nature of Paranirvāna was taught publicly, but since then it has become entirely esoteric, hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of Paranirvāna, by him who would comprehend that state, and acquire a knowledge of how Non-Ego, Vacuity, and Darkness are Three in One, and alone Self-existent and perfect. It is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit. If such a mode of expression may be permitted.

The SECRET DOCTRINE teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our Universe is only one of an infinite number of Universes, all of them Sons of Necessity, because links in the great cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and of a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the Great Breath, which is eternal, and which, being Motion, is one of the three symbols of the Absolute, Abstract Space and Duration being the other two. When the Great Breath is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity, the One Existence, which breathes out a thought as it

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were which becomes the Kosmos. So also is it that when the Divine Breath inspired the Universe disappears into the bosom of the Great Mother who then sleeps wrapped in her ever invisible Robes.

By that which is and yet is not is meant the Great Breath itself which we can only speak of as Absolute Existence but cannot picture to our imagination as any form of Existence that we can distinguish from Non-Existence. The three periods—the Present, the Past and the Future—are in Esoteric Philosophy a compound time, of the three are a compound noun, not only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past Time is the Present Time as also the Future which though it has not come into existence still is," according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools. Our ideas, in short, on duration and time are all derived from our sensations according to the laws of association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual Ego and perish when its evolutionary march disposes the Māyā of phenomenal existence. What is time for instance, but the panoramic succession of our states of consciousness? In the words of a Master: "I feel irritated at having to use these three clumsy words—Past, Present, and Future—measurable concepts of the objective phases of the subjective whole; they are about as ill-adapted for the purpose as an axe for fine carving. One has to acquire Paramārtha lest one should become too easy a prey to Samvṛti—is a philosophical axiom."

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH (a); THE VISIBLE THAT WAS, AND THE INVISIBLE THAT REST IN ETERNAL NON-BEING, THE ONE BEING (b).

(a) "The Causes of Existence" mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidāna and Māyā. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe

[illegible]

should exist. According to Esoteric teaching the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect, and must underlie the secondary and subordinate powers of Nature, which have been anthropomorphized and worshipped as "God" and "gods" by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects; but both Science and Religion jump to this condition of blankness much more quickly than is necessary, for they ignore the metaphysical abstractions which are the only conceivable causes of physical conditions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalize in the form of the material Universe, by a process of conversion of metaphysics into physics analogous to that by which steam can be condensed into water and water frozen into ice.

(b) The idea of "Eternal Non-Being," which is the "One Being," will appear a paradox to anyone who does not remember that we limit our ideas of Being to our present consciousness of Existence, making it a specific instead of a generic term. An unborn infant could it think in our acceptation of that term, would necessarily in a similar manner limit its conception of Being to the extra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth, death to it, it would in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as "Non-Being which is Real Being." In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses nor the intellect to cognize at present. The unseparable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there, but that they alone give his quartz any appreciable value, and this relation of the gold to the quartz may aptly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Māyā which veils them, and in which they are hidden. Alone the initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things on which

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no Māyā can have any influence. It is here that the teachings of Esoteric Philosophy in relation to the Nidānas and the Four Truths become of the greatest importance; but they are secret.

8. ALONE THE ONE FORM OF EXISTENCE [illegible] BOUNDLESS INFINITE [illegible] DREAM [illegible] SLEEP [illegible] AND [illegible] PULSATES UNCEASING [illegible] INVISIBLE [illegible] PRODUCED THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF DANGMA.

The tendency of modern thought is to recur to the archaic idea of a homogeneous unity for apparently widely different things heterogeneously developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and Chemists for their protyle, while Science is looking for the force of which electricity, magnetism, heat and so forth, are the differentiations. The SECRET DOCTRINE carries this idea into the region of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. But perhaps the phrase, the "One Form of Existence," is not altogether correct. The Sanskrit word is Prabhavāpyaya, "the place [or rather plane] whence is the origination, and into which is the resolution of all things," as a commentator says. It is not the "Mother of the World," as translated by Wilson,[1] for Jagad Yoni, as shown by Fitzedward Hall, is scarcely so much the "Mother of the World," or the "Womb of the World,"[2] as the "Material Cause of the World." The Purānic commentators explain it by Kārana, "Cause," but Esoteric Philosophy by the ideal spirit of that cause. In its secondary stage, it is the Svabhāvat of the Buddhist philosopher, the Eternal Cause and Effect, omnipresent, yet abstract, the self-existent plastic Essence and the Root of all things, viewed in the same dual light as the Vedāntin views his Parabrahman and Mūlaprakṛiti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedānta, and the Uttara Mīmāṁsā especially, having been "evoked by the teachings of the Buddhists," whereas, on the contrary, it is Buddhism, the teaching of Gautama Buddha, that was "evoked" and entirely originated on the tenets of the ESOTERIC DOCTRINE, of which a partial sketch is here attempted, and on which, also, the

[illegible] the Eye of Siva, [illegible] beyond the Great Range [illegible] in esoteric phraseology as [illegible] Dangma means a [illegible] and also [illegible] the Dwellers [illegible] the Dhyānis [illegible] Mahat [illegible] Dangma [illegible] the [illegible] the [illegible] the

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the Mahâyâna School say that Âlaya (Nyingpo and Tsang in Tibetan) is the personification of the Vacuous, and yet Âlaya is the basis of every visible and invisible thing, and, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe, like the moon in clear tranquil water. Other schools dispute the statement. The same for Paramârtha. The Yogâchârya interpret the term as that which is also dependent upon other things (paratantra), and the Madhyamikas say that Paramârtha is limited to Paranirvâna or Absolute Perfection. In the exposition of these "Two Truths" of the Four, the former believe and maintain that on the plane, at any rate, there exists only Samvritisatya or relative truth, while the latter teach the existence of Paramârthasatya, Absolute Truth. No Arhat, O mendicants, can reach absolute knowledge before he becomes one with Paranirvâna. Parikalpita and Paratantra are his two great enemies. Parikalpita (in Tibetan Kun-tag) is error made by those unable to realize the emptiness and illusionary nature of all who believe something to exist which does not, e.g., the Non-Ego. And Paratantra is that whatever it is which exists only through a dependent or causal connection, and which has to disappear as soon as the cause from which it proceeds is removed, e.g., the flame of a wick. Destroy or extinguish it, and light disappears.

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as the One Form of Existence, manifesting in what is called Matter, or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all. The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of disbelief from anthropomorphic Theology. Science, as it proceeds, contents itself with tracing or postulating the signs of Universal Life, but has not yet been bold enough to even whisper Anima Mundi. The idea of crystalline life, now similar to Science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants, not that they suppose that plants can feel or think as animals do, but because they

Paramârthasatya [illegible] Paramârtha is self-existing reality [illegible] In Tibetan [illegible] Dor-je-sempa. The [illegible] Sam-tag [illegible] Chassary.

Agni, [illegible] the Bodhisattvas.

believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It seems hardly possible that science, by the mere use of terms such as force and energy, as implying from itself much longer life than that of things that have life are living beings, who may be atoms or planets.

But what is "Nirvâna" in the inner Esoteric schools? the reader may ask. What are the doctrines taught on this subject by the Esoteric "Buddhists"? With them, we answer, Âlaya has a double and even a threefold meaning. In the Yogâchârya system of the contemplative Mahâyâna school, Âlaya is both the Universal Soul, Anima Mundi, and the Self of a progressed Adept. "He who is strong in the Yoga can introduce at will his Âlaya by means of meditation into the true nature of Existence." "The Âlaya has an absolute and real existence," says Âryâsanga, the revd of Nâgârjuna. In one sense it is "Pradhâna, which is explained in Vishnu Purâna thus, 'That which is the unevolved cause is emphatically called, by the most eminent sages, Pradhâna, original base, which is subtile Prakriti, viz., that which is eternal, and which at once is [or comprehends what is] and [what] is not, or is mere process.'" ["The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhâna and Prakriti, is the incognizable Brahmâ who was before all," i.e., Brahmâ does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is Prakriti, an aspect of Pradhâna.] Prakriti, however, is an incorrect word, and Âlaya would explain it better; for Prakriti is not the "uncognizable Brahmâ." It is a mistake of those who know nothing of the universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a primordial revelation, to teach that the Anima Mundi, the One Life or Universal Soul, was made known only by Anaxagoras, or during his age. This philosopher brought the teaching "Intellect" simply to oppose the too materialistic conceptions of Democritus on cosmogony, based on his atomic theory of blindly driven atoms. Anaxagoras of Clazomenæ, however, was not its inventor, but only its propagator, as was also Plato. That which he called Mind, Nous, Nous, the principle that according to his views is absolutely separated and free from matter and acts with design, was called Motion, the Ether, Life, or Jivâtmâ, in India, ages before the year 500 B.C. Only the Âryan philosophers have

Aryâsanga was a great Initiate Adept and founder of a Buddhist sect. [illegible] Aryâsanga, who said during the [illegible] and the Tangyur is most probably [illegible]

[1] Vishnu Purâna, II, p. 30, foot-note.

[2] Vishnu Purâna, Wilson, I, Chap. II, p. 31, quoted from Vâyu Purâna.

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endowed this principle, which with them is infinite, with the finite attribute of thinking.

This leads naturally to the "supreme spirit" of Hegel and the German Transcendentalist—a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an Absolute Principle, and have narrowed down its application only of the Vedas, less of the Vedānta. Even the Absolutism of Hegel, endowed forth by very high manifestations, philosophy of the Unknowable, while it is perhaps the closest approximation made by European speculation to the Hindu Advaita doctrines, yet similarly falls far short of the reality.

According to Hegel, the "Unconscious" would never have undertaken the vast and laborious task of evolving the Universe except in the hope of attaining clear self-Consciousness. In this connection it is to be borne in mind that of the aspirating Spirit, a term which the European Pantheists use as equivalent to Parabrahman, as Unconscious, they do not attach to that expression the connotation it usually bears. It is employed in the absence of a better term to symbolize a profound mystery.

The "Absolute Consciousness behind phenomena," they tell us, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form a single concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able fairly to realise the nature of the source whence it sprang and whither it must eventually return. As the highest Dhyān Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence—"the merging of the individual in the universal consciousness," to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the Unconscious and the Absolute can have even an instinctive impulse or hope of attaining clear Self-Consciousness? A Vedāntin moreover, would never admit this Hegelian idea, and he Occultist would say that it applies perfectly to the awakened Mahat, the Universal Mind already incorporated into the phenomenal worlds as the first aspect of the changeless Absolute, but never to the latter. "Spirit and Matter, or Purusha and Prakriti, are but the two primeval aspects of the One and Secondless," we are taught.

[illegible]

See Schwegler's Handbook of the History of Philosophy, in Seiring's translation, p. 28.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this Pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nous was the Archaeus of discovery either of Paracelsus or of his pupil Van Helmont; for this same Archaeus is "Father Ether," the manifested basis and source of the innumerable phenomena of life—localised. The whole series of the numberless speculations of this kind are but variations on the same theme, the key-note of which was struck in this primeval revelation.

(b) The term "Anupādaka," parentless, or without progenitors, is a mystical designation having several meanings in our philosophy. By this name Celestial Beings, the Dhyān Chohans or Dhyāni-Buddhas, are generally meant. These correspond mystically to the human Buddhas and Bodhisattvas, known as the Mānushi (Human) Buddhas, which latter are also designated Anupādaka, once that their whole personality is merged in their compound Sixth and Seventh Principles, or Ātma-Buddhi, and they have become the "Diamond Souled" (Vajrasattvas) or the Mahātmās. The "Concealed Lord" (Sangbai Dag-po), "the one merged with the Absolute," can have no parents since he is "Self-Existant," and one with the Universal Spirit (Svayambhū),[1] the Svabhāvat in its highest aspect. The mystery of the Hierarchy of the Anupādaka is great, its apex being the Universal Spirit-Soul, and the lower rung the Mānushi-Buddha, and even every soul-endowed man also is an Anupādaka in a latent state. Hence—when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the builders—the expression, "the great Wheel [Universe] was Anupādaka."

STANZA 2

1. WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN (a)? IN THE UNKNOWN DARKNESS IN THEIR

[illegible]

[illegible] Spirit." Blavatsky, of Hot [illegible] English Translation, p. 340.

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AND THE PARANISHPANNA THE PRODUCERS OF FORM FROM THE FORM
THE ROOT [illegible] WORLD [illegible] SVAYAMBHU AND SVABHAVAT RESTED IN THE
BLISS OF NON-DEATH.

[illegible] the Bodhisattvas, the Sons of Manvantaric Dawn, are the real creators of the universe and in this doctrine which deals only with the Planetary System they are the architects also of the Worlds [illegible] which are the seven planets and especially the seven earths or globes of our Chain [illegible]. The obscure sentence of Stanza [illegible] when mentioning Seven Eternities applies both to the Mahâkalpa or the Great Age of Brahmâ, as well as to the Seven Pralayas and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of Pralaya, dissolution of a thing visible, as will be shown elsewhere.

(b) Paranishpanna, remember, is the common bond, the Absolute, hence the same as Paramârthâ. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the One Absolute Truth, Paramârthasatya, on its own plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is Absolute Being. Sooner or later all that now seemingly exists will be in reality and actuality in the state of Paranishpanna. But there is a great difference between conscious and unconscious Being. The condition of Paranishpanna, without Paramârtha, the Self-analysing Consciousness, Svasamvedana, is no bliss, but simply extinction for Seven Eternities. Thus an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only with a mind clear and undarkened by Personality, and an accumulation of the merit of manifold Existences devoted to Being in its collectivity [the whole living and sentient Universe], that one gets rid of personal existence, merging into becoming one with the Absolute, and continuing in all possession of Paramârtha.

WHERE WAS SILENCE? WHERE IS [illegible] EARS TO HEAR? [illegible]
NO! THERE WAS NEITHER SILENCE NOR SOUND, NAUGHT SAVE CHAOS [illegible]
ETERNAL BREATH, WHICH KNOWETH NOT ITSELF.

[illegible] Root [illegible] Away

[illegible] the Gods, Adhi[illegible] appears in the [illegible] the [illegible] Mahâ[illegible] [illegible] Sakshâtmâ [illegible] the Supreme [illegible] the Sakshâtmâ [illegible] the Supreme [illegible] the Sakshâtmâ [illegible] the Supreme [illegible] the

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have is no other to which the Universe can be referred. Worthest of existence through its potency, or through the potency of that cause, every existent thing comes by its inherent or proper nature. In the Vedānta and also Nyāya, nimitta is the efficient cause as contrasted with upādāna, the material cause; and in the Sānkhya, pradhāna implies the functions of both. In the Esoteric Philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedānta as expounded by the Advaita Vedāntins, none but the upādāna can be speculated upon. That which is in the minds of the Vaishnavas (the Vishishṭādvaitins) as the ideal in contradistinction to the real—or Parabrahman and Ishvara—can find no room in published speculations, since that ideal even is a misnomer when applied to that of which no human reason, even that of an Adept, can conceive.

To know itself, or oneself, necessitates consciousness and perception to be cognized—both limited faculties in relation to any subject except Parabrahman. Hence the "Eternal Breath which knows itself not." Infinity cannot comprehend Finiteness. The Boundless can have no relation to the Bounded and the Conditioned. In the Occult teachings, the Unknown and the Unknowable NOWHERE, or the Self-Existing, is the Absolute Divine Essence. And thus being Absolute Consciousness, and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract consciousness any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains, in cognizer, the things cognized and the cognition, all three in itself and all three one. No man is conscious of more than that portion of his knowledge which happens to be recalled to his mind at any particular time; yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call Absolute Consciousness unconsciousness, because it seems to us that it must necessarily be so, just as we call the Absolute Darkness, because to our finite understanding it appears quite impenetrable; yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious Absolute

consciousness and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane, than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

[illegible] FOUR [illegible] RAY [illegible] AND NOT YET [illegible] ASSUMED INTO [illegible] THE MANIFESTATION [illegible] NOT YET [illegible] WITHIN [illegible]

(a) The "Ray of the Ever-Darkness" becomes, as it is emitted, a Ray of effulgent light or life, and lashes into the "Germ"—the Point in the Mundane Egg, represented by Matter in its abstract sense. But the term "Point" must not be understood as applying to any particular point in Space. For a germ exists in the centre of every atom, and these collectively form "the Germ"—or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is Boundless and Infinite) forms the noumenon of eternal and indestructible Matter.

(b) One of the symbolical figures for the Dual Creative Power in Nature (matter and force on the material plane) is Padma, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or ether). Fire standing in every philosophical and religious system, even in Christianity, as a representation of the Spirit of Deity,[3] the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive female principle, from which everything in this Universe emanated. Hence, ether or water is the Mother, and fire is the Father. Sir William Jones—and before him archaic botany—showed that the seeds of the lotus contain, even before they germinate, perfectly formed leaves, with the miniature shape of what one day, as perfect plants, they will become; nature thus giving us a specimen of the preformation of its production, as the seeds of all phanerogamous plants, bearing proper flowers, contain an embryo plantlet ready formed.[4] This explains the sentence, "The Mātri-Padma had not yet swollen"—the form being usually sacrificed to the inner or root idea in archaic symbology.

The Lotus, or Padma, is moreover a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, first, the reason just mentioned, that the lotus seed contains within itself a perfect

Mother-[illegible] An [illegible] term, yet still very [illegible]
See Vol. [illegible] [illegible] substance and Divine Thought.
[4] Gross, The Heathen Religion, p. [illegible].

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miniature or the future giant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before these things become materialized on earth. Just as the lotus plant grows up through the water, having its root in the ooze or mud, and spreading its flower in the air above, the lotus thus typifies the life of man, and also that of the Kosmos, for the old esoteric teaches that the elements of both are one, and that both are developing in the same direction. The root of the lotus sunk in the mud represents material life; the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

" 4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MÁYÁ.

The Primordial Substance had not yet passed out of its precosmic infancy into differentiated objectivity, or even become the (to man, so far) invisible Protyle of Science. But, as the " hour strikes " and it becomes receptive of the Fohatic impress of the Divine Thought—the Logos, or the male aspect of the Anima Mundi, Alaya—its " Heart " opens. It differentiates, and the THREE (Father, Mother, Son) are transformed into Four. Herein lies the origin of the double mystery of the Trinity and the Immaculate Conception. The first and fundamental dogma of Occultism is Universal Unity (or Homogeneity), under three aspects: This leads to a possible conception of Deity, which as an absolute Unity must remain forever incomprehensible to finite intellects.

" If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast a thousand stems or trunk and of its leaves and flowers. Thou art not imagine that Power independently of these objects, nor can we know it except by the fruit of life.

The idea of Absolute Unity would be broken entirely in our conception, if there was not something concrete before our eyes to contain that Unity. And the Only Being absolute must be omnipresent, hence not an atom but contains it within itself. The roots, the trunk, and its many branches, are three distinct objects, yet they are one, we say, in Kabalistic. The Deity is one, because it is infinite. It is triple because it is ever manifesting. This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.

[illegible]

[illegible] Parabrahman [illegible] Parabrahman [illegible] Atma [illegible] Atma and Atma

Privation, meant in the mind of the great philosopher, not what the Spiritualists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth [illegible] which [illegible] universally diffused [illegible] plane of consciousness. And his QUATERNARY (Father, Mother, Son, as a unity, and a Quaternary—as a living manifestation) has been the means of leading to the very erotic idea of Immaculate Conception, now [illegible] a dogma of the Christian Church, which has carnalized the metaphysical idea beyond any common sense. For one has but to read the Kabalah and study its numerical methods of interpretation to find the origin of the dogma [illegible] astronomical, mathematical, and pre-eminently metaphysical. The Male Element in Nature (personified by the male deities and Logoi—Virâj, or Brahmâ, Horus, or Osiris, etc., etc.) is born through, not from, an Immaculate Source, personified by the " Mother," for that Male having a " Mother " cannot have a " Father," the Abstract Deity being sexless, and not even a Being but Be-ness, or Life itself. Let us render this in the mathematical language of the author of The Source of Measures. Speaking of the " Measure of a Man " and his numerical (Kabalistic) value, he writes that in Genesis, iv. 1—

It is called the " Man-eyen Jehovah " Measure, and this is obtained in this way, viz. 13×5=365, and the value 365 can be placed under the form of expression, [illegible] the Man-number [illegible] becomes a period of 5844 [illegible] and the Kabalistic reading of the last numbered expression is no He, vau, he, or Jehovah. One evening [illegible] purposed to show the emanation of the Ineffable [illegible] from the single Fire principle [illegible] great Male element [illegible] in other words, an [illegible] conception.

Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The Son of the Immaculate Celestial Virgin (or the undifferentiated Cosmic Protyle—Matter in its infinitude) is born again on earth as the Son of the terrestrial Eve, our mother Earth, and becomes Humanity in a final, past, present, and future, for Jehovah, or God, Ie-vau-Ho, is androgyne, or both male and female. Above, he is God, he whose [illegible] is [illegible]; below, he is MANKIND. The Triad or Triangle becomes Tetraktys, the sacred Pythagorean number, [illegible] square and a six-sided [illegible]. The Macroprosopus, the Great Face, is now Microprosopus (the Lesser Face), or as the Kabalists have it, the Ancient of Days, descending on Adam Kadmon, whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the " Lap of Máyá," the Great Illusion, and between

[illegible] Parabrahman [illegible] Vishnu

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itself and the Reality has the Astral Light the great Deceiver of man's limited senses, unless Knowledge through Paramârthasatya comes to the rescue

5 THE SEVEN WERE NOT YET BORN FROM THE WEB OF LIGHT DARK ALONE WAS FATHER MOTHER SVABHÂVAT AND SVABHAVA WAS IN DARKNESS

The st[illegible] in the Stanzas have given occupies itself chiefly not entirely, with our Solar System, and especially with our Planetary Chain The Seven Sons, therefore, are the creators of the latter The teaching will be explained more fully hereafter

Svabhâvat, the "Plastic Essence" that fills the universe, is the root of all things Svabhâvat is, so to say the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Mulaprakriti It is the body of the Soul, and that which Ether would be to Âkâsha, the latter being the informing principle of the former Chinese mystics have made of it the synonym of Being In the Chinese translation of the Ekashloka-Shâstra of Nâgârjuna (the Long-shu of China), called the Yi-shu-fu-kie-lun, it is said that the term "Being, or "Subhâva, (Yu" in Chinese) means "the Substance giving substance to itself": it is also explained by him as meaning "without action and with action," "the nature which has no nature of its own Subhâva, from which Svabhâvat, is composed of two words: su, fair handsome, good; and bhâva, being or state of being

6 THESE TWO ARE THE GERM, AND THE GERM IS ONE THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM

The "Divine Thought" does not imply the idea of a Divine Thinker The Universe, not only past, present and future—a human and finite idea expressed by finite thought—but in its totality the Sat an untranslatable term). Absolute Being, with the Past and Future crystallized in an eternal Present is deft Thought itself reflected in a secondary or manifested cause Brahman neuter, as the Mysterium Magnum of Paracelsus is an absolute mystery to the human mind Brahmâ, the male female the aspect and its hypothetical reflection or Brahman is conceivable to the perceptions of blind faith though rejected by human intellect when it attains its majority

Hence the statement that during the prologue, so to say, of the drama of Creation or the beginning of cosmic evolution, the Universe or the Sons lies still concealed in the Divine Thought which had not yet penetrated into

Sc[illegible]
[illegible] Sc[illegible] the Theogonies of the [illegible] Gods
[illegible] [illegible] Primordial substance and Divine Thought

the "Divine Bosom." This idea, note well, is at the root, and forms the origins of all the allegories about the Sons of God born of immaculate virgins

STANZA 3

1 THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITE [illegible] THE MOTHER SWELLS EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS (a)

(a) The seemingly paradoxical use of the term, Seventh Eternity, thus dividing the indivisible is sanctioned in Esoteric Philosophy The latter finds boundless Duration into unconditionally eternal and universal Time Kâla, and conditioned Time (Khandakâla). One is the abstraction or noumenon of infinite Time the other its phenomenon appearing periodically as the effect of Mahat—the Universal Intelligence, limited by manvantaric duration With some schools Mahat is the first-born of Pradhâna (undifferentiated Substance, or the periodical aspect of Mulaprakriti, the Root of Nature) which Pradhâna is called Mâyâ, Illusion. In this respect, I believe, Esoteric teaching differs from the Vedântin doctrines of both the Advaita and the Vishishtadvaita schools For it says that while Mulaprakriti, the noumenon, is self-existing and without any origin—is, in short parentless, Anupâdaka, as one with Brahman—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former so Mahat, the first-born of Jnâna (or Gnosis) Knowledge, Wisdom or the Logos—is a phantasm reflected from the Absolute NIRGUNA (Parabrahman), the One Reality "devoid of attributes and qualities" while with some Vedântins Mahat is a manifestation of Prakriti or Matter

(b) Therefore, the "last Vibration of the Seventh Eternity" was "fore-ordained"—by no God in particular, but occurred in virtue of the eternal and changeless Law which causes the great periods of Activity and Rest called so graphically and at the same time so poetically the Days and Nights of Brahmâ The expansion from within without of the Mother called elsewhere the Waters of Space universal Matter etc does not allude to an expansion from a small centre or point but means the development of limitless subjectivity into its limitless objectivity without regard to size or limitation or area The ever [to us] invisible and more real Substance present in eternity, threw its periodical Shadow from its own plane into the Lap of Mâyâ It implies that this expansion, not being an increase in size for infinite extension admits of no enlargement was a change of

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and then it expands like the fern of the fly [illegible] of the Lotus plant, only as a minuscule embryo in its seed, a physical characteristic, but its potential is present in all real [illegible] A [illegible] Dawn to Night during the manvantaric period, like everything else, as a matter of fact in this objective Universe, from man to mite, [illegible] down to the tiniest blades of grass.

All this explains the Hidden Science [illegible] temporary [illegible] the shadow of the eternal ideal [illegible] Divine Thought [illegible] word [illegible] only as the sense of [illegible] through [illegible] but still limited cycle of activity called by us Manvantara. For what [illegible] meaning of Manvantara or other of Manvantara. It means literally "between two Manus," of whom there are fourteen in every Day of Brahma, such a Day consisting of [illegible] aggregates of four Ages [illegible] Great Ages or Mahayugas. Let us now analyse the word or name Manu. Orientalists in their dictionaries tell us that the term "Manu is from the root man, to think, hence the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine," as the Hermetic Pymander; each of the Manus therefore being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus or Dhyân Chohans errands and causes the ideal prototypes to expand from within without—that is, to cloak gradually, on a descending scale, all the planes from the noumenal to the lowest phenomenal, to bloom finally on the astral and objectivity, the realm of illusion, or the grossest matter.

2 "THE VIBRATION [illegible] AMONG TOUCHING WITH ITS [illegible] WHICH WHILE [illegible] AND THE GERM HAS [illegible] IN DARKNESS. THE DARKNESS THAT BREATHES [illegible] THE SLUMBERING WATERS OF LIFE."

The Pymander Monad is also said to dwell in solitude and Darkness like the Germ. The idea of the Breath of Darkness moving over the Slumbering Waters of Life, which is Primordial Matter with the latent spirit in it, recalls the first chapter of Genesis. It original is the Brahman or Narâyana, the Mover on the Waters, which is the personification of the Eternal Breath of the unconscious All or Parabrahman. For Orientalists the Waters of Life or Chaos, the female principle in symbolism are the vacuum to our mental sight, in which lie the latent spirit and Matter. This was that made Dionysius the Areopagite, a pupil of his instructor Saccophas, that

* Simultaneously. † Hence.

the primordial principles of all were atoms and a vacuum in the sense of space, but not of empty space [illegible] Nature abhors a vacuum, according to the Peripatetics and every astronomer and physicist.

In an analogous [illegible] Water plays the same important part. It is the base and [illegible] material [illegible] the word for the thing, understand by it the definite chemical combination of oxygen and hydrogen, thus giving a [illegible] to a term used by occultists in a general sense and which [illegible] cosmogony with a metaphysical and mystical meaning. It is not water, neither [illegible] steam, although all three have precisely the same chemical composition.

"5 "DARKNESS IS RADIANT LIGHT AND IT DROPS ONE RAY INTO THE WATERS, INTO THE MOTHER-DEEP. THE RAY SHINES THROUGH THE VIRGIN EGG. THE RAY RAISES THE ETERNAL EGG TO HEAT AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD EGG."

The "solitary Ray" dropping into the "Mother-Deep" may be taken to mean Divine Thought, or Intelligence, impregnating Chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction, is a reality. The "Virgin-Egg," being in one sense the abstract Eggness, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped, so the non-eternal periodical Germ, which later becomes in symbolism the Mundane Egg, contains in itself, when it emerges from the said symbol, the promise and potency of all the universe. Though this idea per se is of course an abstraction, a symbolical mode of expression, it is a true symbol for it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless Space, a universe as shapeless in magnitude, if not as endless in its objective manifestation. The symbol of an egg also expresses the fact taught in Occultism that the primordial germ of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere being with all patrons the emblem of eternity and infinity, a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The idea of a point or of thought is like a sphere without any process from one's self in every direction and out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, whose centre is everywhere and circumference nowhere, a conception which enters into the compound idea of this emblem.

* Periodical.

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The "World-Egg" is perhaps one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological and cosmological spheres. Therefore it is found in every world-theogony, where it is largely associated with the serpent symbol, the latter being everywhere a philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. The mystery of spiritual self-generation and evolution through its own creative power, repeated, on a miniature, in the egg, the process of Cosmic evolution, both being due to heat and moisture under the afflux of the divine creative spirit, fully justified the selection of this graphic symbol. The "Virgin-Egg" is the cosmic symbol of the macrocosmic prototype, the Virgin Mother, Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the Immaculate Root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos, as receptive Nature, is an egg fructified—yet left immaculate, for once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), four ready, three secret. This may be found stated in "Vishnu Purâna, where elements are translated "Envelopes," and a secret one is added: "Ahamkâra."[1] The original text has no Ahamkâra; it mentions seven Elements without specifying the last three.

4. THE THREE[1] FALL INTO THE FOUR[2]; THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. 5. THE LUMINOUS EGG, WHICH IN ITSELF IS ITSELF, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE (b).

(a) The use of geometrical figures and the frequent allusions to figures in all ancient scriptures, as in the Purâna, the Egyptian Book of the Dead and even the Bible, must be explained. In the HIDDEN WISDOM, as in the Kabbalah, there are two kinds of numerals to be studied: the Figures, often simple blinds, and the Sacred Numbers, the values of which are all known to the Occultists through initiation. The former are our conventional glyphs, the ciphers; the latter symbols of all. That is to say, the one are purely physical, the other purely metaphysical, the two standing in relation to each other as Matter stands to Spirit, the extreme poles of the ONE Substance.

[1] See Part II, Section "Phallic and Lingam Worship."
[2] Wilson, Vishnu Purâna, p. 40. [3] Ibid. [4] Astronomy. [5] Astronomy.
[6] Hindu Astronomy. [7] Ibid. [8] Ibid. [9] Ibid. [10] Vishnu, the Hindu Avatâra.

As Balzac, the unconscious Occultist of French literature, says somewhere, the Number is to Mind the same as it is to Matter "an incomprehensible enigma." Perhaps so to the profane reader, never to the initiated mind. Number is, as the great writer thought, an Entity, and, at the same time, a "Breath emanating from what he called God and what we call the ALL, the Breath which alone could vivify the physical Kosmos," where nought obtains its form but through the Deity, which is an effect of Number. It is instructive to quote Balzac's words upon this subject:

"The smallest as the most eminent creations, are they not to be distinguished from each other by an indefinite quantity of Numbers? Are the infinitely small as well as the immense all begotten by Number? The infinitude of Numbers is a notion which is in our mind, but of which no proof can be physically given. The mathematician will say to you that the infinitude of Numbers exists, but it can be demonstrated only by a Number followed with motion, which is here still not demonstrated. As unity is the beginning of all Numbers, with which it has nothing in common, the existence of Numbers depends on unity, which, without a single Number, begets them all. What unable other to measure the infinitude yielded to you by the Deity, or to get hold of it, you will hope to subject to your measurements the mystery of the Secret Sciences which emanate from that Deity? And what would you be were to plunge you into the abysses of Nature, the Force which organizes the Numbers? What would you think were to add that Matter and Number are begotten by the Word, the Supreme Reason of the Seers and Prophets who in days of old sensed the mighty Breath of God, a witness to which is the Apocalypse."

(b) "The Radiant Essence curdles and spreads throughout the Depths of Space." From an astronomical point of view this is easy of explanation: it is the Milky Way, the World-Stuff or Primordial Matter in its first form. It is more difficult, however, to explain it in a few words, or even lines, from the standpoint of Occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, it contains the whole pantheon of mysterious objects,[7] every one of them having some definite Occult meaning, extracted from the Hindu allegorical Churning of the Ocean" by the Gods. Besides Amrita, the water of life or immortality, Surabhi, the cow of plenty, called "the fountain of milk and curds,"[8] was extracted from this "Sea of Milk." Hence the universal adoration of the cow and the bull, the one the productive, the other the generative power in Nature, symbols connected with both the solar and the lunar deities. The specific properties, for Occult purposes, of the four-horned precious things, giving explanation only at the fourth initiation, cannot be given here, but the following may be remarked. In the Shatapatha Brâhmana it is stated that the

Number, only, but never Kosmos, is a mirror which reveals the operations of the Word in Creation. The Number, according to the Kabbalists, is also a key to all the metaphysical, physical and other laws, the result of all scientific and Hidden Wisdom. The Kabbalists have been prudent enough to speak of them hereafter.

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churning of the [illegible] of Mat[illegible] [illegible] Age which immediately followed the Deluge. As, however, [illegible] the [illegible] Rac[illegible] [illegible] Deluge [illegible] [illegible] which [illegible] [illegible] [illegible]

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Even in the mind-baffling and science-harassing Genesis,[1] light is created out of darkness— "and darkness was upon the face of the deep"—and not vice versa. "In him [in darkness] was life; and the life was the light of men." Aye, they may come when the eyes of man will be opened and then they may comprehend better than they do now the verse in the Gospel of John that say: "And the light shineth in darkness; and the darkness comprehendeth it not." They will see then that the word "darkness" does not apply to man's spiritual eye-sight, but indeed to Darkness, the Absolute, that comprehendeth (and cannot comprehend) transient Light, however transcendent to human eyes. Darkness and Deep Universal. The Devil is now called Darkness by the Church, whereas in the Bible, in the Book of Job,[2] he is called the "Son of God," the bright star of the early morning, Lucifer.[3] There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lus (Lucifer), the "Luminous Son" of the Morning, or Manyantaric Dawn. He has been transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma.

7. BEHOLD, O LANOO,[1] THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. 8. S DEAUHOO THE YOUNGER, THE * * * (a). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE FIRE IS HIS BREATH AND CHAT IR PARKS IS ITSELF FIRE AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN, WHICH BECOME THE RIDASHA, THE HOLY AND THE MIGHTY DESIRE. 9. BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES[2] AND TURNS THE [illegible] INTO A SHUDDERING SEA OF FIRE (b). AND THE MANI [illegible] INTO THE DEEP WATERS.

(a) Bright Space, Son of Dark Space, corresponds to the Ray (deeper) at the [illegible] of the new Dawn and the great Cosmic depths, from which it re-emerges differentiated as "Dzeohoo, the Younger" (the [illegible] new [illegible] but one, so the end of the life-Cycle, the Germ of all things. He is the [illegible]

[illegible]

incorporeal Man, who contains in himself the Divine idea, the generator of Light and Life, to use an expression of Philo Judæus. He is called the Blazing Dragon of Wisdom, because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Hospital Divine, and secondly, because in Esoteric Philosophy this first manifestation, being the synthesis or the aggregate of universal Wisdom, Dzeohoo, the "Son of the Sun," contains in himself the seven creative Spirits, the Sephiroth, and is thus the essence of manifested Wisdom. "He who bathes in the light of Dzeohoo will never be deceived by the veil of Māyā."

"Kwan-Shai-Yin" is identical with, and an equivalent of the Sanskrit Avalokiteśvara, and as such is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized and represented with female attributes, under his female aspect being Kwan Yin, the Goddess of Mercy, called the "Divine Voice." The latter is the patron deity of Tibet and of the island of Putto in China, where both deities have a number of monasteries.[3]

(The higher gods of antiquity are all "Sons of the Mother" before they become "Sons of the Father." The Logos, like Jupiter or Zeus, son of Kronos, Saturn, Infinite Time (Kāla), in their origin were represented as male-female. Zeus is said to be the "beautiful Virgin," and Venus is made bearded. Apollo was originally bi-sexual, so is Brahmā-Vāch in Manu and the Puranas. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally, in St. John's vision in Revelation, the Logos, who is now connected with Jesus, is hermaphrodite, for he is described as having female breasts. So also is Tetragrammaton = Jehovah. But there are two Avalokiteśvaras in Esotericism, the First and the Second Logos.)

(b) The "Dragon of Wisdom" is the One, the "Eka" (Sanskrit) or "Seka." It is curious that Jehovah's name in Hebrew should also be One, Echad. His name is Echad, say the Rabbins. The Philologists ought to

[illegible]

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divide which at the wo is derived from the other, ingenuously and symbolically surely not by Sanskrit. The one and the dragon are expressly used by the ancients in connection with their respective Logos. Shesha, also the Serpent or Dragon that remained with Vishnu, esoterically as Eshoo is also the Serpent or Dragon that tempted Eve, and the Dragon is an idol worshipped for the Astral Light, Nahash, Zeph, or Eve, and the Dragon is an idol worshipped for the Astral Light, Nahash, Zeph, which is the Wisdom of Chaos. Archaic philosophy, however, neither could nor did make Evil a phenomenal or independent state, but, starting from the Absolute, it universal Perfection, eternally, traced it through the cycle of nature, evolution or pure spirit, under its gradual transformations and beings becoming Matter or Evil. It was left with the early Christian Fathers to degrade the philosophical and highly scientific idea of the emblem into the absurd superstition called the Devil. They took this from the later Zoroastrians, who saw Devils or Evil in the Hindu Devas, and the word Evil has become, by a double transmutation, D'Evil, Diabolos, Diable, Diavolo, Teufel. But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolized divine Wisdom and Perfection, and has always stood for physical Regeneration and Immortality. Hence Hermes calling the serpent the most spiritual of all beings; Moses initiated into the Wisdom of Hermes following suit in veneration the Gnostic Serpent, with the seven vowels over its head, being the emblem of the Seven Hierarchies of the Septenary or Planetary Creators. Hence also the Hindu serpent Sheshe or Ananta, the inhabitant, a name of Vishnu, and his first Vahan or Vehicle on the Primordial Waters. [Like the Logos and the Hierarchies of Powers, however, these Serpents have to be distinguished one from the other. Shesha or Ananta, the Couch of Vishnu, is an allegorical abstraction, symbolizing infinite Time in Space, which contains the Germ and throws off periodically the effloresence of the Germ, the manifested Universe, whereas the Gnostic Ophis contains the same triple symbolism in its seven vowels as the one, three and seven-syllabled Deva-nos of the archaic doctrine, or the One Unmanifested Logos, the Second Manifested, the Triangle, uncreating into the Quaternary or tetragrammaton, and the Key or the Arcanum, the material plane.

Yet they all made a difference between the good and the bad serpent (the Astral Light of the Kabalists), between the former, the embodiment of divine Wisdom in the region of the Spiritual and the latter, Evil, on the plane of Matter. [For the Astral Light or the Ether of the ancient Pagans—the same Astral Light is quite modern—is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends, until it becomes Māyā, or the tempting and deceitful serpent on our plane.]

Jesus accepted the serpent as a synonym of Wisdom, and the "armed part of his teaching. "Be ye wise as serpents," he says. "In the beginning, noisy Nahash became Father-Mother, the Fiery Dragon moved in the infinite void, alone," says the Rig-Veda. Brahmans calls the Earth Sarpa-Sahi, "the Serpent Queen," and the "Mother of all that moves." Before our globe became egg-shaped, and the Universe also, a long ball of cosmic dust, or fire mist, moved and writhed like a serpent in space. The spirit of God moving on Chaos was personified by every nation in the shape of a fiery serpent breathing life and light upon the primordial waters, until it had disturbed cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed within the Universe from that hieroglyph. The Universe, as also the Earth and Man, serpent-like, periodically cast off their old skins to assume new ones after a time of rest. The serpent is surely not a less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul! The "Dragon" was also the symbol of the Logos with the Egyptians as with the Gnostics. In the Book of Hermes Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of Light, Fire and Flame. Pymander, the "Invisible Divine" personified, says:

"The Light is I, I am the Nous [the Mind or Manu], I am thy God and I am far older than the human Ego-principle which escapes from the shadow [Darkness] of the concealed Deity. I am the germ of thought, the resplendent Word, the Son of God. All that hear and hearken, they are the Verbum of the Master, it is the thought Manas which is God, the father. The relation of Ocean, the Æther, is the Parent of the Fire, the Light-giving principle, the Mother, the Holy Spirit; for these are not separated, and separation is life."

Here we find the unmistakable germs of the archaic SECRET DOCTRINE, now expounded. Only the latter does not place at the head of the evolution of the one, the father, who comes third and is the "Son of the Mother," but the "Eternal and Boundless Breath of the All." Mahat (understanding, universal Mind, thought, etc.), despite its manifests itself as Brahma or Shiva, appears as Vishnu, says the Sankhya Sāra.* Hence Mahat has several aspects

[illegible]

[illegible] Man and Kosmos is harmoniously manifest [illegible] Sun & Man, the seventh Cosmic principle. In one sense [illegible] the Sun. [illegible]

[illegible] (Hargrave Jennings, 1884) [illegible]

* Compared Mahat also on the Eighteenth [illegible] 16

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just as the Logos has Mahat s rated the word in the Primary Creation and it, in this sense Universal Cognition or Thought Divine but that Mahat which was first produced afterwards called egotism when it is born in the feeling itself that said to be the sin into creation And the translator (a Bhikshu and learned Brahmin not a European Orientalist) explains in a foot note when Mahat develops into the feeling of self consciousness then it assumes the name of egoism which translated into our terrestrial phraseology means when Mahat is transformed into the human Mana or even that of the finite god and becomes Ahamkar Why it is called the Mahat of the Secondary Creation and the Ninth the Kaumara in Vishnu Purana will be explained in Volume 2

c The Sea of Ire is then the super Astral or noumenal light the first radiation from the Root Mulaprakriti undifferentiated cosmic substance which becomes Astral Matter It is also called the Fiery Serpent as above described If the student bears in mind that there is but One Universal Element which is infinite unborn and undying and that all the rest as in the world of phenomena are but its many various differentiated aspects and transformations (correlations) they are now called of that One from macrocosmical down to microcosmical effects from super human down to human and sub-human beings the totality in short of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered [3]

All the Kabalists and Occultists Eastern and Western recognize as the identity of Father Mother with Primordial Æther or Akasha Astral Light and its homogeneity before the evolution of the Son cosmically Fohat for it is Cosmic Electricity Fohat hardens and scatters the Seven Brothers which means that the primordial Eight Entity for the Eastern Occultists and that Electricity is an Entity electrifies into life and separates primordial stuff or progenitor matter into atoms themselves the source of all life and consciousness There exists a universal agent [illegible] of all forms and [illegible] that is called Od Ob and Aour active and passive positive and negative like day and night it is the first light in Creation

[illegible]

E has [illegible] the first light of the primordial Elohim the Adam, male and female or (scientifically) ELECTRICITY AND LIFE

The ancients represented it by a serpent for Fohat hisses as he glides power and [illegible] Kabalah identifies it with the Hebrew letter [illegible] whose symbol is the serpent which played such a prominent [illegible] in the Mysteries. Its universal value is [illegible] for it is the ninth letter of the alphabet and the ninth door of the [illegible] or gateways that lead to the concealed mysteries of being [illegible] magical agent par excellence and [illegible] Hermetic philosophy [illegible] infused into Primordial Matter the essence that composes [illegible] things and the spirit that determines their form But these are two secret Hermetical operations one spiritual the other material correlative and for ever united As Hermes says

Thou shalt separate the earth from the fire, the subtile from the gross [illegible] heaven and [illegible] heaven [illegible] earth [illegible] every [illegible] every subtile thing [illegible] the world [illegible]

It was not Zeno, the founder of the Stoics alone, who taught that the universe evolves and its primary substance is transformed from the state of fire into that of air then into that of water etc Heraclitus of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire The intelligence that moves the universe is fire and fire is intelligence And while Anaximenes said the same of air and Thales of Miletus 600 years [illegible] of water the Esoteric Doctrine reconciles all these philosophers by showing that though each was right, the system of none was complete

[illegible] WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS WHITE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP O LANOO? THE GERM [illegible] AND THAT [illegible] THE WHITE BRILLIANT SON IN THE DARK INFINITE FATHER

The answer to the first question, suggested by the second, which is the reply that the teacher to the pupil [illegible] in a single phrase one of the most essential tenets of Occult Philosophy It indicates the existence of things imperceptible to our physical senses which are of far greater importance [illegible] than those that appeal to these senses themselves Before the student can hope to understand the transcendentally metaphysical problem contained in the first question he must be able to answer the second while the very answer he gives to the second will furnish him with the clue to the correct reply to the first

In the Sanskrit Commentary on this STANZA, the terms used for the concealed and the unrevealed Principle are many In the earliest MSS of

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Indian literature the Unrevealed Abstract Deity has no name. It is generally called "That" (Tad, in Sanskrit), and names all that it was and will be, or that can be so received by the human mind.

Among such appellations, given of course only in Esoteric Philosophy, as the Unfathomable Darkness, the Whirlwind, etc., it is also called the Hamsa, or Kalahamsa, Ina, Kala-hamsa, and even the Kali Hamsa (Black swan). Here the *h* and the *m* are convertible, and both sound like the nasal French *an* or *am*. As in the Hebrew Bible so also in the Sanskrit many a mysterious sacred name conveys to the profane ear no more than some ordinary and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hamsa or Hansa is just such a case. Hamsa is equal to A ham sa, three words meaning I am He; while divided in still another way it will read so-ham, He [is] I, soham being equal to Seh, he, and aham, or I am he. In this single word is contained, for him who understands the language of wisdom, the universal mystery, the doctrine of the identity of man's essence with god-essence. Hence the glyph of, and the allegory about, Kalahamsa, or Hamsa, and the name given to Brahman (neuter), later on to the male Brahma, of Hamsa-vâhana, he who uses the Hamsa as his vehicle. The same word may be read Kalaham-sa, or I am in the eternity of time, answering to the Biblical, or rather Zoroastrian, I am that I am. The same doctrine is found in the Kabbalah, as witness the following extract from an unpublished MS. by Mr. S. Liddell McGregor Mathers, the learned Kabalist:

"The three arcanums and name Yod Heh Aleph Ain. He Thou are used to symbolize the ideas of Microprosopus and Macroprosopus in the Hebrew [illegible] Hue. The [illegible] applied to the Father and Unknown Macroprosopus, and to Ain [illegible] Microprosopus and Ain [illegible] to the Father and Ain He represents the ideas [illegible] [illegible] Aleph, 234 et seq. It is to be noted that each of these arcanums of three letters, of which the letter Aleph, Yod, Ain [illegible] the word Hue, and the immanentism of Ain [illegible] Ain, between them. Hue is the union of the [illegible] and Microprosopus, [illegible] and [illegible] through all things. But each of them is the same, but are the letters 1 and 5 the sum of the number [illegible] and [illegible] the Microprosopus and the Paraclete. And the order of [illegible] Hue, Aleph, Ain are [illegible] and [illegible] are mentioned in the key [illegible] and [illegible] by the Qabalah of the Nine Sephiroth, which is a form of the Tree of Life [illegible]."

It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed

the mystery of spirituality in its true essence; and, finally, to credit man with being the secondary god on the terrestrial plane of the One Great God, he Ego, which is the seven-veiled sign, the Breath crystallized into the Word. He who believes in all this has also to believe in the esoteric correspondence of the seven planets of Occultism and of the Kabalah with the twelve astral signs, and attribute, as we do, to each planet and to each constellation an influence which, in the words of Guy Stair, a French Occultist, is proper to it, beneficent or maleficent, and this after the generally spread idea which rules it, which in its turn is capable of influencing men and things which are found in harmony with him and with which he has any affinity. For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hamsa (whether I, He, Soohe, or Sweh) is an important symbol, representing, for instance, Divine Wisdom. Wisdom in Darkness beyond the reach of man. For all exoteric purposes, Hamsa, as every Hindu knows, is a fabulous bird which, when (in the allegory) given milk mixed with water for its food, separated the two, drinking the milk and leaving the water, thus showing inherent wisdom, milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention in the *Bhâgavata Purâna* of a certain caste named Hamsa or Hansa, which was the "one caste" par excellence, when, far back in the mists of a forgotten past there was among the Hindus only, "One Veda, One Deity, One Caste." There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called Hamsa, and connected with episodes pertaining to the history of religious mysteries and initiations. As to Kalahamsa being the supposed Vehicle of Brahma-Prajapati, in the esoteric texts and translations of the Orientalists it is quite a mistake. Brahman, the neuter, is called by them Kala-hansa, and Brahmâ, the male, Hansa-vâhana, because, forsooth, "his vehicle is a swan or goose."* That is a purely esoteric gloss. Exoterically and logically, if Brahman, the infinite, is all that is described by the Orientalists, and, agreeably with the Vedântic texts, is an abstract deity in no way characterized by the description of any human attributes, and at the same time it is maintained that he or it is called Kalahamsa, then how can it ever become the Vâhan of Brahmâ, the manifested finite god? It is quite the reverse. The "Swan or

* This [illegible] to the dogmas of Exoteric and Esoteric Pantheists. The former reverses [illegible] the Great [illegible] and Vedantic deities [illegible]

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Goose (Hansa) is the symbol of the male or temporary deity Brahma the emanation of the primordial Ray which is made to serve as a vahan or vehicle for the Divine Ray which otherwise could not manifest itself in the universe for the Divine Ray which otherwise could not manifest itself in the universe being antiphrastically the emanation of Darkness or our human life at any rate. It is Shishta then who is Paramatma and the Ray Hansa-vahana.

As to the strange symbol this swan is a purely subjective the true mystic significance being the idea of a universe Matrix figured by the Primordial Waters of the Deep or the spawning of the creation and subsequently for the issuing of that One Ray (the logos) which contains in itself the other seven Procreative Rays or Powers the Logoi or Builders. Hence the choice by the Rosicrucian of the aquatic fowl whether swan or pelican with seven young ones for a symbol modified and adapted to the religion of every country. An ogdoad is called the Fiery soul of the Pelican in the Book of Numbers. Appearing with every Manvantara as Narayana or Svayambhuva the Self Existent and penetrating into the Mundane Egg it emerges from it at the end of the divine incubation as Brahma or Prajapati the progenitor of the future universe into which he expands. He is Purusha Spirit but he is also Prakriti Matter. Therefore it is only after separating it all into two halves (Brahma-Vach (the female) and Brahma-Virat the male) that the Prajapati becomes the male Brahma.

9. LIGHT IS COLD FLAME AND FLAME IS FIRE AND FIRE IS HEAT WHICH VIFDS WATER. THE WATER IS HIDDEN IN THE DREAM NUMBER.

It must be remembered that the words Light Flame and Fire have been adopted by the translators from the vocabulary of the old Fire Philosophers in order to render more clearly the meaning of the archaic [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

terms and symbols employed in this original. Otherwise they would have remained entirely unintelligible to a European reader. To a student of the Occult however the above terms will be sufficiently clear.

All these Light Flame Cold Fire Heat Water and Water of life are on our plane the progeny or as a modern Physicist would say the evolutions of [illegible] Mighty word not a symbol Sacred generator of a no less sacred progeny of fire the [illegible] the preserver and the destroyer of light the essence of our divine [illegible] the soul of things. Eternally the One life of the upper wing of Being and Astral Fluid the Athanor of the Alchemists at the [illegible] and evil and all.

Now why is light called the cold Flame? Because as the order of Cosmic Evolution is taught by the Occultist the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic Heat and before that period Kosmos in the sense of dissociated matter was not. The first Primordial Matter eternal and coeval with Space which has neither a beginning nor an end [illegible] neither hot nor cold but is of its own special nature says the Commentary. Heat and cold are relative qualities and pertain to the realm of the manifested worlds which all proceed from the manifested Hyle which in its absolutely latent aspect is referred to as the Cold Virgin and when awakened to life as the Mother. The ancient Western cosmogonic myths state that at first there was only cold mist the Father and the prolific slime (the Mother Ilus or Hyle) from which crept forth the Mundane Snake (Maguey). Primordial Matter then before it emerges from the plane of the never-manifesting and awakens to the thrill of action under the impulse of Kobhi is but a rose radiance colourless formless [illegible] and devoid of every quality and aspect. Even such are the [illegible] born the Four sons who are One and become seven the [illegible] by whose qualifications and names the ancient Eastern Occultists called the [illegible] of the seven primal Centres of force or Atoms that develop in all into the great Cosmic Elements now divided into the seventy or so sub-elements known to chemistry. The four Primal Natures of the first Dhyan Chohan are the so called for want of better terms Akathic Ethereal Watery and Fiery. They answer in the nomenclature of practical Occultism to the scientific definitions of gases which to convey a clear idea to both Occultists and laymen may be defined as Parahydrogenic Paranoxygenic Oxyhydrogenic and Ozonic or perhaps Nitrogenic the latter forces or gases as

[1] See Unveiled I. B. 146.

[2] This gives the force of [illegible], outside.

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Occultism supersensuous yet atomic substantiality, being the most effective and active when energizing on the plane of more grossly differentiated matter. These elements are both electro positive and electro negative. These and Agni, Fire, are probably the prototypes of Chemistry. They are known by other names in Astronomy and to those who practise phenomenal science. It is by combining and recombining or dissociating the Elements by means of Astral Fire, that the greatest phenomena are produced.]

O FATHER MOTHER SPIN A WEB WHOSE THREE END IS FASTENED TO [illegible] AND THE WEB THE UNIVERSE [illegible] THE TWO SUBSTANCES MADE IN ONE WHICH IS SVABHAVA[1]

In the *Mandukya Upanishad*[2] it is written, "As a spider throws out and retracts its web, as herbs spring up in the ground, so is the Universe derived from the undecaying one. Brahma, for the Germ of unknown Darkness," is the material from which all evolves and develops, "as the web from the spider, as foam from the water, etc. This is only graphic and true, if the term Brahma, the "Creator," is derived from the root brih, to increase or expand. Brahma "expands," and becomes the Universe woven out of its own substance.

The same idea has been beautifully expressed by Goethe, who says:

> Thus at the roaring loom of Time I ply
> And weave the living garment thou see'st Him by.

11. IT EXPANDS WHEN THE BREATH OF FIRE[3] IS UPON IT. IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS OF DUALITY AND MATTER RETURN TO THEIR ABODE, TO SLEEP AT THE END OF THE GREAT DAY. AND RE-BECOME ONE WITH HER. WHEN IT[4] IS TOUCHING, BECOME RADIANT. SOON EXPANDING AND ON RAYS THROUGH THEIR OWN SELVES AND HEARTS, THEY EMBRACE INFINITUDE.

The expansion of the Universe under the "Breath of Fire" is very suggestive in the light of the Fire-mist period, of which Modern Science speaks so much and knows so little.

Great heat breaks up the compound elements and resolves the heavenly bodies into their Primeval, the Elements, explains the Commentary.

[illegible] disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat [energy], of which many

[illegible]
The Web. [illegible] "The Father."
The Breath, [illegible] respective Powers of the [illegible] [illegible] Mother
the Web.

[illegible] and so on, [illegible] whether alive or dead, will be reproduced, and held in the "Bosom of the Mother," until Fohat, gathering a [illegible] [illegible] and [illegible] [illegible]

The [illegible] "and not [illegible] be." We [illegible] the world-stuff or atoms—express here the pulsatory movement, for it is the regular contraction and expansion of the infinite and shoreless Ocean, of that which we may call the noumenon of Matter, enumerated by Svabhavat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with what is now the puzzle of many scientists, and especially of Astronomers, the cause of the first ignition of matter or world-stuff, the paradox of the heat produced by refrigerative contraction, and other such cosmic riddles—for it points unmistakably to a knowledge by the ancients of such phenomena. "There is heat internal and heat external in every atom," say the MS. Commentaries, to which the writer has had access, "the Breath of the Father [Spirit] and the Breath [or Heat] of the Mother [Matter]," and they give explanations which show that the modern theory of the extinction of the solar fires, by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For as Professor Newcomb points out, "by losing heat a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction." This paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long disputes. The surplus of heat, it was argued, is lost by radiation, and to assume that the temperature is not lowered pari passu with a decrease of volume under a constant pressure, is to set at naught the law of Charles. Contraction develops heat, it is true, but contraction from cooling is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature. Professor Winchell tries to resolve the paradox, only a seeming one, in fact, of J. Homer Lane, around by suggesting something besides heat. May it not be that it is simply a repulsion among the molecules, which varies according to some law of the distance? But even this will be found irreconcilable unless this something besides heat is admitted, causeless. That the "Breath of Fire" is the all-creative Force, plus ARCHAEUS, INTELLIGENCE, which Physical Science is not likely to accept.

[illegible] American Journal of Science, May, 1870.
[illegible] Comparative Cosmology, by Alexander Winchell, LL.D., p. 85, 1883.

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However it may be the reading of this STANZA notwithstanding its archaic phraseology shows it to be more scientific than even modern Science

[illegible] SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS EACH IS A PART OF THE WHOLE [illegible] THE [illegible] ONE IS A MIRROR [illegible] IN AN ALL WORLD

Fohat hardens the Atoms, i.e., by infusing energy into them, he scatters the Atoms, i.e. Primordial Matter. He scatters himself while scattering Matter into Atoms. (MS. commentaries).

It is through Fohat that the ideas in the Universal Mind are impressed upon Matter. Some faint idea of the nature of Fohat may be gathered from the appellation Cosmic Electricity sometimes applied to it but in this case to the commonly known properties of electricity must be added others including intelligence. It is of interest to note that modern Science has come to the conclusion that all cerebration and brain-activity are attended by electrical phenomena.

STANZA 4

1. LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST. FOR ALL IS ONE NUMBER, ISSUED FROM NO-NUMBER.

a) The terms the Sons of the Fire, the Sons of the Fire-Mist, and the like require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear. There is a passage in the Bhagavad Gita, wherein Krishna speaking symbolically and esoterically says:

I will state the times, [conditions] at which devotees departing from this world go not to return [be reborn] or to return [reincarnate]. Fire, the flame, the day, the bright fortnight, the six months of the northern [illegible] departing [illegible] these, those who know the Brahman, go to the Brahman. Smoke, night, the dark fortnight, the six months of the southern [illegible] the moon, the lunar [illegible] the lunar [illegible] the astral [illegible] and return [illegible]. These two paths, bright and dark, are held to be eternal in this world. By the one a man goes never to return, by the other he comes back.

(Of the Aryans [illegible] the [illegible] Fire [illegible])

This is said in view of the fact that the flame from a fire is washed-out, and that the Lights of the whole Universe [illegible] are simple rush-light without diminishing the Flame.

For further details as to Fohat see STANZA 5 and commentary.

Chap. viii, sloka 23-26. Telang's translation.

Now these terms Fire, Flame, Day, the bright fortnight, etc., Smoke, Night, and so on, leading only to the end of the Lunar Path are incomprehensible without a knowledge of Esoteracism. These are all names of [illegible] which preside over the Cosmopsychic Powers. We often speak of the Hierarchy of Flames, of the Sons of Fire, etc. Shankar Acharya, the greatest of the Esoteric Masters of India, says that Fire means a deity which presides over Time, Kala. The able translator of the Bhagavad Gita, Kashinath Trimbak Telang, M.A., of Bombay, confesses he has no clear notion of the meaning of these verses. It seems quite clear, on the contrary, to him who knows the Occult doctrine. With these verses the mystic sense of the solar and lunar symbols is connected. The Pitris are Lunar Devas and our Ancestors because they created the physical man. The Agnishvattas, the Kumaras, the seven Mystic Sages, are Solar Devas, though they are Pitris also, and these are the Fashioners of the Inner Man. They are the Sons of Fire, because they are the first Beings called Minds in the SECRET DOCTRINE, evolved from Primordial Fire. "The Lord [illegible] is a consuming fire. The Lord [Christos] shall be revealed with his mighty angels, in flaming fire." The Holy Ghost descended on the Apostles as "cloven tongues like as of fire." Vishnu will return on Kalki, the White Horse, as the last Avatara amid fire and flames, and Sashios will also descend on a White Horse in a cornado of fire. "And I saw heaven opened, and behold a white horse; and he that sat upon him [illegible] and his name is called the Word of God, amid flaming Fire." Fire is Æther in its purest form, and hence is not regarded as matter, but is the unity of Æther, the second, manifested deity—in its universality. But there are two Fires, and a distinction is made between them in the Occult teachings. The first, or the purely formless and invisible Fire, concealed in the Central Spiritual Sun, is spoken of as Triple (metaphysically), while the Fire of the Manifested Universe is Septenary throughout both the Universe and our Solar System. "The fire of knowledge burns up all action on the plane of illusion," says the Commentary. "Therefore, those who have acquired it and are emancipated, are called Fires." Speaking of the seven senses symbolized as Hotra, or Priests, Narada says in Anugita: "Thus these seven [senses, smell, and taste, and colour, and sound, etc.] are the causes of emancipation," and the translator adds, "It is these seven from which the Self is to be emancipated." [In the sentence "I am devoid of qualities," must mean the self, not the Brahmana who speaks.]

[illegible] Op. cit. [illegible] Commentary, v. 24
[illegible] T. S. [illegible] Kalpa [illegible] and 5
Translation [illegible] Bodies, the Fire [illegible] p. 18

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(b) This deduction all is The Number issued from No Number relates again to that universal and philosophical tenet just expounded in the commentary on Shloka 4 of STANZA 1. That which is absolute is of course No Number but as it later solidifies and has an application born in Space and in Time it means that not only every increment of time is part of a whole in moment up to the most minutely indivisible duration perceivable by the human intellect but also that as mandated things in the thought of Deity it is part of a whole the total aggregate being the Universe Mundane and Universe as from the Unmanifested or Absolute Not Being or No Number to distinguish it from Unity or the One Number

2 FARN WHAT WE WHO OF ONE FROM THE PRIMORDIAL SEVEN WE WHO ARE BORN FROM THE SIDEREAL FLAME HAVE FARNTEE FATHERS

This is explained in Volumes 3 and 4 and the term Primordial Flame corroborates what is said in the first paragraph of the preceding commentary on STANZA

The distinction between the "Primordial" and the subsequent Seven Builders is this The former are the Ray and direct emanation of the first "Sacred Four the Tetraktys, that is, the eternally Self-Existent One eternal in Essence note well not in manifestation and distinct from the Universal Soul existent during Pralaya and active during Manvantara the Primordial proceed from Father Mother Spirit Fire and Water whereas the other manifested Quaternary and the Seven proceed from the Mother alone It is the latter who is the Immaculate Virgin Mother who is overshadowed not impregnated by the Universal Mind Ether when she emerges from her state of Laya or undifferentiated Light in In reality the are of course all one but their aspects in the various planes of Being are different

The first Primordial are the highest Beings on the plane of existence They are the Archangels of Christianity those who refused to create or rather to multiply as the Mind spirit in the astral system and so did the earlier Mind born sons of Brahmā Vaidhās.

3 FROM THE EFFULGENCY OF THE RAY OF THE EVER DARKNESS WANDERING IN SPACE HE REAWAKENED ENERGY THE POWER FROM THE FIVE THE SIX AND THE FIVE THE THREE THE ONE THE FOUR THE ONE THE FIVE THE TWELVE SEVEN AND SUM TOTAL AND THESE ARE THE ESSENCE THE FLAME THE ELEMENTS THE BUILDER THE NUMBERS OF THE ARUPA THE RUPA AND THE FORCE OF DIVINE MAN THE SUM TOTAL AND

Dhyān Chohans Fermes W = Sodek

3 M THE ONE MAY EMANATE THE FIGURES THE PARADE OF THE SACRED [illegible] THE SOURCE [illegible] WITHIN THE [illegible]

This relates to the hidden science of the Numbers and is very Sacred and so important in the study of Occultism that the subject can hardly be touched even in such a large work as the present It is one of the Mysteries and the correct number of those Elements invisible to all except very rare exceptions that the mystery of the whole Universe is built The Numbers for instance are called the Four though in reality seven in number because Sanaka Sanandana Sanātana and Sanatkumāra are the chief Vaidhātra their patronymic name as they spring from the four fold mystery To make the whole clearer we have to turn for our illustrations to myths more familiar to some of our readers namely the Brāhmanical

According to Manu Hiranyagarbha is Brahmā the first male formed by the unoriginate Causeless Cause in a Golden Egg resplendent as the Sun as states the Hindu Classical Dictionary Hiranyagarbha meaning the Golden or rather the Effulgent Womb or Egg The meaning tallies exactly with the epithet male Surely the esoteric meaning of the sentence is clear enough In the Rig Veda it is said THAT the one Lord of all beings the one animating principle of gods and men arose in the beginning in the Golden Womb Hiranyagarbha which is the Mundane Egg or Sphere of our Universe That Being is surely androgynous and the allegory of Brahmā separating into two and creating in one of his halves (the female Vach) hence as Virāj is a proof of it

The One from the Egg, the Six and the Five, give the number 1061 the value of the First born later on the male and female Brahmā Prajāpati who are given to the number 4 and 6 and respectively The Prajāpatis the sephiroth are only seven, including the synthetic Sephira of the Triad from which they spring Thus from Hiranyagarbha, or Prajāpati, the Triune (the primeval Vedic Trimūrti Agni, Vāyu, and Sūrya), emanate the other seven, or septenary and we separate the first three which exist in one, and one in three all moreover being comprehended within that one Supreme Parama called Guhya or Secret and Sarvātman the Super Soul The seven Lords of Being are concealed in Sarvātman like thoughts in one brain or with the sephiroth They are either seven when counting from the upper

[illegible] Chohans and others [illegible]

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Triad [illegible] by Kether or ten [illegible] In the Mahabharata the Prajapati are 31 in number or ten, six, and five (1065), thrice seven.

[illegible] The Three the one the four the one the Five [illegible] Hierarchy of [illegible] Dhyan Chohans of various orders [illegible] of the inner or [illegible] world. When [illegible] on the boundary of the great circle [illegible] the Dhyanipadas the Rope of the Angels the Rope that hedges off the phenomenal from the noumenal Cosmos which does not [illegible] within the range of our present objective consciousness this number when not [illegible] by permutation and expansion [illegible] anagrammatically and Kabbalistically being both the number of the circle and the mystic [illegible] the Five Seven [illegible] more for whichever way the two sets of figures are counted when added separately one figure after another whether crossways from right or from left they will always yield fourteen. Mathematically they represent the well-known mathematical formula namely that the ratio of the diameter of a circle to the circumference is as [illegible] or the value of π [illegible] as it is called. This set of figures must have the same meaning since the [illegible] and again [illegible] are worked out in the secret calculations to express the various cycles and ages of the First born or 3 [illegible] 000 000 000 000 with fractions and yield the same 3.14 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner the author of The Source or Measures reads the Hebrew word Alhim in the same number values by omitting as said the ciphers and by permutation [illegible] and [illegible] is 40; and anagrammatically [illegible] as explained by him.

Thus while in the metaphysical world the Circle with the one central Point in it has no number and is called Anupadaka parentless and number less for it can fall under no calculation in the manifested world the Mundane Egg or Circle is circumscribed within the groups called the one the triangle the Pentagram the second line and the square or [illegible] and

[illegible] numbers 10, [illegible]

* The number [illegible] Alhim [illegible] July, 1885. [illegible]

† In the [illegible] 666 M.S. these are given as the one the triangle the Pentacle, the second [illegible] the

when the Point has generated a line and thus becomes a diameter which stands for the androgynous Logos, then the figures become 3145, or a triangle [illegible] a second line and a pentagram. When the Son separates from the Mother he becomes the Father [illegible] standing for Nature, or the feminine principle. Therefore it is said "In the World of Being, As One Point from the one the Virgin Matter of Kosmos [the egg shaped [illegible] and the immaculate Mother gives birth to the Form that contains all forms." Prajapati is called the first procreating male, and, his mother's husband.* This gives the key-note to all the later "Divine Sons" from the immaculate Mothers. It is strongly corroborated by the significant fact that "Anna" the name of the Mother of the Virgin Mary now represented by the Roman Catholic Church as having given birth to her daughter in an immaculate way. Mary conceived without sin is derived from the Chaldean Ana "Heaven" or Astral light Anima Mundi whence Anaitis. Devi-Durgā the wife of Shiva is also called Annapurna and Kanyā the Virgin. Uma-Kanyā being her esoteric name and meaning the Virgin of Light, Astral Light in one of its multitudinous aspects.

(c) The Devas, Pitris, Rishis, the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas etc. etc. have all their synonyms in our SECRET DOCTRINE as well as in the Kabalah and Hebrew Angelology but it is useless to give their ancient names as it would only create confusion. Many of these may be now also found even in the Christian Hierarchy of divine and celestial Powers. All those Thrones and Dominions Virtues and Principalities Cherubs Seraphs and Demons the† various denizens of the Sidereal World are the modern copies of archaic prototypes. The very symbolism in their names when transliterated and arranged in Greek and Latin are sufficient to show it as will be proved in several cases further on.

(d) The Sacred Animals are found in the Bible as well as in the Kabalah and they have their meaning a very profound one too on the page of the origins of life. In the Sepher Yetzirah it is stated that God engraved in the Holy Four the Throne of his Glory the Aufanim [the Wheels or World-spheres] the Seraphim and the Sacred Animals as Ministering Angels and from these [Air Water and Fire or Ether] he formed his habitation.

[illegible]

[illegible] 666 M.S. [illegible]

[illegible] Moses and shows [illegible] the mother [illegible] the goddess [illegible] the Queen of Heaven and [illegible] the star mother goddess [illegible] father [illegible] Moses

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[The following is the literal translation from the Book and its Sections

[illegible]

The words "rounded by dwelling" show clearly that in the Kabbalah as in India the Deity was considered as the Universe and was not its origin the extra-cosmic God he now is

Thus was the world made through three Seraphim Sepher Sepharim and Spur or through Number Numbers and Numbered With the astronomical key these sacred Animals become the signs of the Zodiac

4 THIS WAS THE ARMY OF THE VOICE, THE DIVINE MOTHER OF THE SEVEN THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF THE FIRST THE SECOND, THE THIRD THE FOURTH THE FIFTH THE SIXTH AND THE SEVENTH OF THE SEVEN 10. THESE SPARKS ARE CALLED SPHERES TRIANGLES CUBES, LINES AND MODELLERS FOR THUS STANDS THE ETERNAL NIDANA. THE GATHA-HOU THE PERMUTATION OF DEACHOUT 11

a) This Shloka gives again a brief analysis of the Hierarchies of the Dhyân Chohans called Devas (Gods in India or the Conscious Intelligent Powers in Nature To this Hierarchy correspond the actual types into which Humanity may be divided for Humanity as a whole is in reality a materialized though as yet imperfect expression thereof The Army of the Voice is a term closely connected with the mystery of Sound and speech as an effect and corollary of the Divine Thought As beautifully expressed by P Christian the learned author of Histoire de la Magie and L'Homme Rouge des Tuileries the word spoken by an adept is a name of every individual Image determine his future are Why Because

When our [illegible] [illegible] a thought [illegible] that thought [illegible] the [illegible] say, the [illegible] of [illegible] of [illegible]

[illegible] the 328 [illegible]

[illegible] wind, [illegible] the eternal [illegible] in the [illegible]

[illegible] the hidden or occult values of the [illegible]

[illegible]

[illegible] mysterious [illegible] hidden influences [illegible] of relative [illegible]

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism In the Sanskrit as also in the Hebrew and all other alphabets every letter has its occult meaning and its rationale it is a cause and an effect of a preceding cause and a combination of these vowels often produces the most magical effect The vowels especially contain the most occult and formidable potencies The Mantras magical rather than religious invocations esoterically are chanted by the Brahmans and so are the rest of the Vedas and other Scriptures

The Army of the Voice is the prototype of the Host of the Logos or the Word of the Sepher Yetzirah called in the Secret Doctrine The One Number issued from No Number the One Eternal Principle The Esoteric cosmogony begins with the One Manifested (therefore not eternal in its presence and being it eternal in its essence the Number of the Numbers and Numbered) the latter proceeding from the Voice the feminine Vach. Shatarûpa, "of the hundred forms," or Nature. It is from this Number 10 or Creative Nature the Mother the Occult cypher of 0 ever proceeding and merging in union with the [illegible] or the Spirit of life, that the [illegible] proceed.

In the Anugita a conversation is given between a Brâhmana and his wife on the origin of Speech and its Occult properties. The wife asks how speech came into existence and which was prior to the other Speech or Mind The brâhmana tells her that the Apâna (inspirational breath) becoming [illegible] changes that intelligence which does not understand Speech or Words into the [illegible] of Apana and has opened the Mind. Thereupon he tells her a story a dialogue between Speech and Mind Both want to the [illegible] of Being

[illegible] Anugita [illegible] of the Ashwamedha Parvan of the Mahabharata [illegible] Max Müller [illegible] of the [illegible] the [illegible]

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(i.e. to the individual Higher Self) as Nirakantha thinks, to Prajapati according to the commentator Arjuna Mishra, and asked him to destroy their doubt and decide which of them preceded and was superior to the other. To this the Lord said: Mind (is) superior. But speech answered the Lord of Being, by saying: verily (I) is (you), your desired (meaning that by speech he acquired what he desired). Disregarding again the Self, she (or her) there are two Minds, the movable and the immovable. The immovable is with me, he said; the movable is in your dominion, i.e. of speech, on the plane of Matter. To that you are superior.

But (mind) O (speech), and (as you) are merely to speak, (speak) the way you did. [illegible] the phrase C. Sa[illegible] [illegible] (hail) exhalations. The goddess Speech [illegible] the Prana and the Apana. But [illegible] [illegible] though implied, without the Prana [respiratory breath], the [illegible] Prajapati [Brahma], saying: Be pressed O venerable [illegible]. Then the [illegible] again [illegible] speech. And therefore speech [illegible] speak [illegible] It is always [illegible] speech. The speech which is produced [illegible] Prana and which then goes [illegible] into Agni and then becoming assimilated with the [illegible] physical organs of speech [illegible] Samana [illegible] at the navel [illegible] the form of sound, [illegible] Arjuna Mishra.[4] So speech former spoke. Hence the mind [illegible] by reason of its being immovable and the goddess [illegible] by reason of her being movable.

The above allegory is at the root of the Occult law which prescribes silence upon the knowledge of certain secret and invisible things, perceptible only to the spiritual mind (the sixth sense) and which cannot be expressed by noisy or uttered speech. This chapter of Anugita explains, says Arjuna Mishra, Pranayama or regulation of the breath in Yoga practices. This mode however, without the previous acquisition of (at least) an understanding of the two higher senses (of which there are seven, as will be shown), pertains rather to the lower Yoga. The Hatha to called was and still is, unconditionally by the Arhats. It is injurious to the health and alone can never develop into Raja Yoga. This story is quoted to show how inseparably connected in the metaphysics of old are intelligent beings or rather inner powers with every sense or function, whether physical or mental. The Occult claim that there are seven senses in man and in nature, as there are seven states of consciousness, is corroborated in the same work, Chapter vii, on Pratyahara (the restraint and regulation of the senses), Pranayama being that of the vital winds or breath. The Brahmana speaking of the initiation of the seven

[4] English translation, Sacred Books of the East, pp. 154-6.

[illegible] Hatha says: "The nose and the eye and the tongue and the skin and the ear, as the 5th, or smell, sight, taste, touch and hearing]. [illegible] these are the seven [illegible] separately [illegible] dwelling in a mere space, they do not perceive each other; on the sensory plane none of here except mind. For mind says: 'the nose smells not without me,' [illegible] the eye does not take in colour, etc., etc. I am the eternal (but) among all elements [i.e. senses]. Without me, he (mind) never stirs, as an empty dwelling or like unto the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."

This, of course, only with regard to mind on the sensuous plane. Spiritual Mind, the upper portion or aspect of the impersonal Manas, takes no cognizance of the senses in physical man. How well the ancients were acquainted with the correlation of force and all the recently discovered phenomena of mental and physical faculties and functions, and with many more mysteries also—may be found in reading Chapters vii and viii of this priceless work in philosophy and mystic learning. See the quarrel of the senses about their respective superiority and their taking the Brahman, the Lord of all creatures, for their arbiter. "You are all greatest and not greatest [or superior to objects, as Arjuna Mishra says, none being independent of the other]. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is one unmoving (life-wind) [or breath, the yoga-inhalation, so called, which is the breath of the One or Higher Self]. That one is my own self, (but) accumulated in mortal as (Manas)."

This Breath, Voice, Self or Wind, Pneuma, is the Synthesis of the Seven Senses, noumenally, all minor deities, and esoterically, the Septenary and the Army of the Voice.

Next we see Cosmic Matter scattering and forming itself into Elements, grouped into the mystic Four within the fifth Element—Ether, the [illegible] of Akasha, the Anima Mundi, or Mother of Cosmos. "Dots, lines, Triangles, Cubes, Circles, and finally + Spheres"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law, not only in the primordial, but also in the manifested matter of our

[illegible] To show the modern metaphysical [illegible] and [illegible] even the modern Hylo[illegible]

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phenomenal plane by which Nature correlates her geometrical forms, and [illegible] also her units and elements, and in which also there is no place for [illegible] or chance. It is a fundamental law in Occultism that there is no rest [illegible] in Nature. That which seems rest is only the change of one form into another, the change of substance, a going hence and hither, that it seems as we are taught in the case of objects which thus seem to [illegible] anticipating the discovery of the conservation of matter by a considerable time, says the ancient Commentary. [illegible]

The Mother is the very Fabric of life. She scatters her spawn and the Breath Motion heats and quickens it. The germs of spawn are then differentiated in each other and form in the Ocean of Space. The single lumps coalesce and receive new spawn in very deed triangle and the which upon and at the appointed time some of the units detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, Law No. * * * comes into operation. Motion [the Breath] becomes the whirlwind and sets them into rotation.[illegible]

5 THAT OI-HA-HOU WHICH IS DARKNESS THE BOUNDLESS OR THE NO-NUMBER, ĀDI-NIDĀNA SVABHĀVAT THE ○ [illegible]

THE ĀDI-SANAT THE NUMBER, FOR HE IS ONE (a)

II THE VOICE OF THE WORD, SVABHĀVAT, THE NUMBERS, FOR HE IS ONE AND-NINE

III THE FORMLESS SQUARE [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Primeval Ancient [illegible] Ancient of Days [illegible] Agni [illegible] Brahmā [illegible]

[illegible] the Root of physical Nature [illegible] Numbers, when manifested, the Number [illegible] unity of substance [illegible] the higher plane [illegible] Buddhist [illegible] and a synonym for the four-fold Anima Mundi, the Kabalistic Archetypal World, from whence proceed the Creative, Formative and Material Worlds, and the Scintillas or Sparks, the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents: Rishis and Pitrs with the Hindus, Angels with the Jews and Christians, Gods with the Ancients in general.

[illegible] This means that the Boundless Circle, the zero, becomes a figure or number only when one of the other nine figures precedes it and thus manifests its value and potency, the Word or Logos, in union with Voice and Sound, the expression and source of Consciousness, standing for the nine figures and thus forming with the cypher the Decad which contains in itself all the Universe. The Triad forms the Tetraktys, or Sacred Four, within the Circle, the Square within the Circle being the most potent of all the magical figures.

The One Revealed is the Sun of our system. This esoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda Aditi, the Boundless or infinite space, translated by Prof. Max Müller, [illegible] visible to the naked eye, the endless expanse beyond the earth, beyond the clouds, beyond the sky, is the equivalent of Mulā-Prakriti, Darkness. She is very properly called the Mother of the Gods. [illegible] from her cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this way: "Eight sons were born from the Body. Aditi she approached the gods with seven, but cast away the eighth, Mārtanda, our sun. The seven sons called the Ādityas are, cosmically or

[illegible]

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astronomically the seven planets and the sun being excluded from their number shows plainly that the Hindus may have known and in fact knew of a seventh planet, without calling it Uranus. But esoterically and theosophically, to say, the Adityas or their primitive most ancient meaning are the eight and twelve great gods of the Hindu Pantheon. The priests of the initiates to see their teachings but show themselves only to the Arhats, says the old proverb. Their dwellings, standing here for the planets. The ancient commentary gives the following allegory and explanation:

Eight houses were built by Mother, eight houses for her Eight. Only one Son, four large and four small ones. Eight brilliant sons, according to their age and merits. Bal-tu Manvantara was not satisfied, though his house was the largest. He began [to work] as the huge elephants do. He breathed [drew in] into his stomach the vital airs of his brothers. He sought to devour them. He said, You were far away, far on the margin of the kingdom. They were not robbed [affected], and laughed. Do your worst. You cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-tu to the centre of her kingdom, from whence he could not move. [Since then] he [only] watches and threatens. He pursues them turning slowly round himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses. From that day, he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him.

Thus the "Rejected Son," being our Sun, evidently as shown above the Son-Suns, refer not only to our planets but to the heavenly bodies in general. Surya himself only a reflection of the Central Spiritual Sun, is the prototype of all those bodies that evolved after him. In the Vedas he is called Loka-chakshuh, the "Eye of the World," our planetary world, and he is one of the three chief deities. He is called indifferently the son of Dyaus or of Aditi because no distinction is made with reference to or scope

[illegible]

into the scale of [illegible] they perceived [illegible] Sun. [illegible] planet Uranus by [illegible] and regulate [illegible] and measure [illegible] p. 447 [illegible]

Planetary System

The Sun remains [illegible] stay in the same [illegible] in which a planet revolves [illegible] the relative orbits, admitting [illegible]

[illegible] to the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads, the former referring to his seven planets, the latter to their one direction origin from the One Cosmic Element. [illegible] Element is called figuratively [illegible] the Vedas teach that "fire verily is all the deities."

The meaning of the allegory is plain, for we have both the ancient Cosmogony and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born of the Nebular Theory, that the seven great planets have evolved from the Sun's material mass, of which our visible Sun is only a [illegible]. The first condensation of cosmic matter, of course took place about a central nucleus, its parent Sun; but our Sun, it is caught, merely detached itself earlier than all the others as the heavier mass condensed and is their elder, bigger brother, therefore not their father." The eight Ádityas, the "gods," are all formed from the eternal substance (cometary matter)—the Mother), or the "World-soul," which is both the 4th and the 5th Cosmic Principle, the Upádhi or Basis of the Universal Soul, just as in man, the Microcosm, Manas is the Upádhi of Buddhi.

There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said, being tilted over, thus giving them an appearance of retrograde motion. These planets are called the Warriors, the Architects, and are accepted by the Roman Church as the leaders of the heavenly Hosts, thus showing the same tradition. Having evolved from Cosmic Space, the Sun, we are taught—before the final formation of the primaries and the annulation of the planetary nebulæ—drew into the depths of his mass all the cosmic matter he could, threatening to engulf his weaker "brothers," before the law of attraction and repulsion was finally adjusted, after which he began feeding on "the Mother's refuse and sweat," in other words, on those portions of Æther ("the Breath of the Universal Soul"), of the existence and constitution of which Science is as yet absolutely ignorant. As a theory of

[illegible]

Buddhi, the one he joy [illegible]

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this kind has been propounded by Sir William Crookes and believes that the systems are gradually changing to atmospheric adaptations of breathings of by aerolites or denudations arising from the [illegible] substance and again that the sun may conceivably [illegible] space and [illegible] may be produced [illegible] this age. Mr. W. Mattieu Williams suggested that the subtlest matter of Ether which is the conductor of the heat radiations of the universe [illegible] drawn into the depths of the solar mass expanding hence the previously undensed and normally exhausted Ether becomes compressed and even up its heat [illegible] in [illegible] that drives out in a [illegible] and cooled state to absorb a fresh supply of heat which he supposes to be in the way taken up by the Ether and again concentrated and redistributed by the Suns of the Universe.

This is about as close an approximation to the Occult teaching as Science ever imagined. For Occultism explains it by the dead heat given back by Martanda and his feeding on the sweat and refuse of Mother Space. What could affect Neptune, Saturn and Jupiter but little would have killed such comparatively small mouses as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century the name of the fourth planet mentioned in the allegory must remain to us so far a mystery.

The Breath of all the seven is said to be Bhâsvatî, the light-maker because they (the planets) were at comets and suns in their origin. They evolve into man-vehicles life from primeval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of eternal Matter, according to the beautiful expression in the Commentary. Thus the sons of light (their chemical [illegible] be rather of darkness). They are called allegorically the "heavenly [illegible]" on account of their (to us) invisible intelligences inhabiting unseen [illegible] their earry and planetary homes and so to speak carrying them as he winds do along with themselves in their revolution. The doctrine of a common origin of all the heavenly bodies and planets was, as we see, inculcated by the ancient astronomers before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat, the

[illegible]

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Breath, Life and Equilibrium, the three great factors of Motion, are the [illegible] primordial emanations, are born, develop, and die to be reborn after a "Night of Brahmâ," during which [illegible] Matter [illegible] into its primary undifferentiated state. The [illegible] Gases [illegible] give no idea of its nature. It is considered [illegible] Consists of [illegible] the [illegible] masses of primordial Arjuna [illegible] and [illegible] passing gradually into objectivity, gaseous, radiant, cosmic, the one "Whirlwind" (or Motion) finally [illegible] and the initial motion regulated and sustained by the never-resting "Breaths"—the Dhyân Chohans.

A. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, BRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE SON-SUNS [illegible]

The "Lipika," from the word lipi, "writing," means literally the Scribes. Mystically these Divine Beings are connected with Karma, the law of Retribution, for they are the Recorders or Annalists, who impress on the [illegible] tablets of the Astral Light, the great picture gallery of eternity, —a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe. As said in Isis Unveiled, this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the Universe, upon which the Builders reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognize in the Seven Planetary Spirits, or the Spirits of the Stars, and thus it is they who are the direct emanations of the [illegible] ideation, or as Plato calls it, the Divine Thought. The Eternal Records is no fantastic dream, for we meet with the same records in the world of gross matter. As Dr. Draper says:

[illegible]

[illegible]

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Drs. Jeugny and Babbage believe that every thought disperses the particles of the brain and scattering them throughout the universe they also think that each particle of the existing matter must be a register of all that has happened. Thus the ancient doctrine has begun to inspire right at universality in the speculations of the scientific world.

The Forty-Two Assessors who sit on the tribunal of Amenti as the accusers of the Soul before Osiris belong to the same class of deities as the Lipika and might stand as parallels were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitragupta who reads out the account of every soul's life from his register called Agrasandhani, the 4 Jasyapas who read this from the Heart of the Jehovah which becomes an open book before the eyes, Yama, Minos, Osiris or Karma are all to many copies of and variants from the Lipika and their Astral Records. Nevertheless the Lipika are not deities connected with Death but with Life Eternal.

Connected as the Lipika are with the destiny of every man, and the birth of every child, whose life is already traced in the Astral Light—not fatalistically but only because the Future like the PAST is ever alive in the PRESENT—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For as observed by one of the modern professors of Astrology:

> Now that photography has revealed to us the chemical influence of the sidereal system by acting on the sensitized plate of the spectroscope, rays of sun and planets that had hitherto baffled the efforts of the most [illegible] escapes us, [illegible] comes easier to believe that the solar system, at the birth of a child, [illegible] stamp of any impression in a definite manner and according to the presence or absence of such or another sidereal constellation.

STANZA 5

> THE PRIMORDIAL SEVEN, THE FIRSTLIVERS, BREATHE OUT THE SOUL OF WISDOM PROFUSE. IN THEIR OWN FLAME THEIR HOLY BROOD, REVEALING, BREATHES THE FIERY WHIRLWIND.

This is perhaps the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory and its purposely obscure phraseology. The question will surely be asked: Do the Occultists believe in all these Builders, Logoi and sons of Light as Entities or are they merely imagery? To this we answer as given as plainly. After due allowance for the imagery of personified powers

[illegible] Vol. II, p. 455 — Les Mystères de l'Horoscope, Fr. [illegible]

we must admit the existence of these Entities, if we would not reject the analogy of [illegible] of Humanity which physically marked. For the hosts of these Sons of Light, the Mind-born Sons of the first manifested Ray of the Unknown All, are the very root of Spiritual Man. Unless we want to believe that un[illegible] the dogma of a physically fallen and sinful every human being [illegible] a ready supply of these pouring in daily since "Adam" we have to admit the Occult teachings. This will be explained in its place. Let us see, now, what may be the meaning of this [illegible] stanza.

The DOCTRINE teaches that, in order to become a divine, fully conscious God-Eye, even the highest—the Spiritual Primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, or to those Hierarchies that have reached the approximate equilibrium between matter and spirit, as we have now, ever since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when he said that the Unconscious evolved the Universe only in the hope of attaining clear self-consciousness, in other words, of becoming MAN. For this is also the secret meaning of the oft-recurring Puranic phrase, or Brahmā being constantly moved by the desire to create. This explains also the hidden Kabalistic meaning of the saying: The Breath becomes a stone, the stone, a plant, the plant, an animal, the animal, a man, the man, a spirit and the spirit, a god. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and in preceding Manvantaras.

This subject being so very mystical, it is most difficult to explain it in all its details and bearings, for the whole mystery of evolutionary creation is contained therein. A sentence or two in the Shloka vividly recalls to mind similar sentences in the *Kabalah* and the phraseology of the King Psalmist. Both, when speaking of God, show him making the wind his messenger and his ministers a flaming fire." But in the Esoteric Doctrine it is used figuratively. The "Fiery Whirlwind" is the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the Creative Forces. Yet this cosmic dust is something more, for every atom in the Universe has the potentiality of self-consciousness in it and is like the Monads of Leibnitz, a Universe in itself and for itself. It is an atom and an angel.

[illegible]

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In this connection it should be noted that we is the [illegible] of the modern Evolutionist school Mr. A. R. Wallace when [illegible] the [illegible] of nature [illegible] as the sole factor in the development of [illegible] man or nature [illegible] practically concedes the whole point here discussed [illegible] to adds that no evolution of [illegible] was directed and furthered by superior intelligences which admittedly [illegible] a necessary factor in the scheme of Nature. But [illegible] the [illegible] of these intelligences [illegible] in the place of [illegible] deities [illegible] extent. A still further [illegible] No hard and fast line can be drawn.

[illegible] MAN OF HIM [illegible] ME [illegible] BECOMES [illegible] THE SWIFT SLIPPERY OF [illegible] THE [illegible] RUNS [illegible] GROUNDS [illegible] THE [illegible] THE RIDER HE PA[illegible] GLORIOUS [illegible] TAK[illegible] AND FIVE AND [illegible] SEVEN [illegible] ABOVE AND [illegible] EVEN BELOW [illegible] HIS WHOLE AND CALLS THE INNUMERABLE SPARKS [illegible] TOGETHER.

This shows the Primordial Seven using for their vehicle (Vahan) or the manifested subject which becomes the symbol of the Power directing it Fohat called in consequence the Messenger of their Will the Fiery Whirlwind.

(b) Dzyu becomes Fohat the expression itself shows it. Dzyu is the one real "magical" Knowledge or Occult Wisdom which dealing with eternal truths and primal causes becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi that which deals with illusions and false appearances only as in our exoteric modern sciences. In this case Dzyu is the expression of the collective Wisdom of the Dhyân-Bodhisas.

As the reader is supposed not to be acquainted with the Occult Buddhism it is as well to say at once that according to the Occult Doctrine there are five Dhyânis who are the Celestial Buddhas of whom the Human Buddhas are the manifestations in the world of form and matter. Esoterically however the Dhyân-Bodhisas are seven of whom five only have their manifestations and two are to come in the Sixth and Seventh Root-Races. They are so to speak the eternal prototypes of the Buddhas who appear on this earth each of whom has his particular divine prototype. In fact in our Aryan Kalpa it is the Dhyâni Buddha of Gautama Shâkyamuni manifesting through him whenever [illegible]

[illegible]

[illegible] great Soul reincarnates or earth as he did in Tsong-ka-pa. As the synthesis of the seven or six Buddhas A-mi-to-fo-kwo was the first Buddha the [illegible] and Amitabha the [illegible] of Gautama which in turn [illegible] Amida Buddha they are as Prof. Rhys Davids correctly states the [illegible] in the mystic world [illegible] the debasing conditions of [illegible] to [illegible] every [illegible] mortal Buddha the liberated Manushi-Buddhas appointed to govern the [illegible] Round they are the Buddhas of Contemplation and are all Abhyûdaya [illegible] all born of the [illegible] essence. The exoteric teaching which says that every Dhyâni Buddha has the faculty of creating from himself an equally celestial son a Dhyân-Bodhisattva who after the decease of the Manushi [human] Buddha has to carry out the work of the latter rests on the fact that owing to the higher intuition performed by one overshadowed by the Spirit of Buddha [illegible] is credited by the Orientalists with having created the five Dhyâni-Buddhas a candidate becomes virtually a Bodhisattva created such by the High Initiator.

(c) Fohat, being one of the most, if not the most important character in esoteric cosmogony should be minutely described. As in the oldest Grecian cosmogony which differed widely from the later mythology Eros is the third person in the primeval trinity Chaos Gaia Eros answering to the Kabalistic [illegible] Ain-soph the Boundless All or Chaos is Space from [illegible] to be void Shechinah and no Ancient of Days or the Holy Ghost so Fohat is one thing in the yet Unmanifested Universe and another in the phenomenal and Cosmic World with the latter he is that occult electric vital power which under the Will of the Creative Logos unites and brings together all forms giving them the first impulse which in time becomes law. But in the Unmanifested Universe, Fohat is no more this than Eros is the [illegible] or Love. Fohat has naught to do with Kosmos [illegible] and the Gods still sleep in the bosom of [illegible] Mother. He is an abstract philosophical idea. He properly [illegible] nothing [illegible] by himself he is simply the potential creative Power in [illegible] of [illegible] action the Noumenon of all future phenomena divided so to speak but so [illegible] in a mystic supersensuous [illegible] and [illegible] the [illegible] of Ray. When the Divine Son breaks forth then Fohat becomes the propelling [illegible] the active Power which causes the [illegible] to become [illegible] and [illegible] on the cosmic [illegible] of manifestation. The triple One differentiates into the Many and then Fohat is transformed into that [illegible]

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force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nox are born out of Chaos and under the action of Eros, gave birth in their turn to Æther and Hemera, the light of the superior and the night of the inferior or terrestrial regions. Osiris generates Horus. Compare in the Puranas Brahma's Will to Desire to create and in the Phoenician cosmogony, according to which the doctrine has [illegible] the principle of [illegible].

[illegible] is closely related to the [illegible] from the unknown [illegible] the infinite [illegible] Manvantaric Days emanates and thus is the Universal Mind which separated from its Fountain-Soul is the Demiurge or the Creative Logos of the Western Kabbalists and the Four-faced Brahmâ of the Hindu religion. In its totality, viewed in the Esoteric doctrine from the standpoint of manifested Divine Thought it represents the Hosts of the higher Creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the Concealed Wisdom, Âdi-Buddha, the One Supreme and Eternal, manifests itself as Avalokiteshvara (or Manifested Ishvara), which is the Osiris of the Egyptians, the Ahura Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Logos of the Platonists and the Âtman of the Vedantins. By the action of the Manifested Wisdom or Mahat, represented by these innumerable centres of spiritual energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation, and the Intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosophy. Fohat, running along the seven principles of Akâsha, acts upon manifested Substance, or the One Element, as declared above, and by differentiating it into various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the Trans-Himalayan Esoterism. Every philosophy however has its own way of dividing these principles.

Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles, on an immense scale, that of a living

[illegible]

force created by [illegible] in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the [illegible] and Conserver of our Force, but is looked upon by the Esoteric [illegible] as an Entity, [illegible] upon being cosmic, human and [illegible] and exerting their influence on all these planes respectively. On the earthly plane, for instance, it is all in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic it is present in the constructive power that in the creation of things, from the planetary, which down to the glow-worm and simple daisy, carries out the plan in the mind of Nature, or in the Divine Thought with regard to the development and growth of a particular [illegible]. It is metaphysically, the objectivized thought of the Logos, the "Word made flesh" on a lower scale and the messenger of a cosmic and human ideation, the active force in Ivvetha-Lila, in his secondary aspect, that is the Solar Energy, the electric vital fluid, and the preserving fourth Principle, the Anima Spiritus of Nature, so to say, or Electricity.

In India Fohat is connected with Vishnu and Sûrya in the early character of the former God, for Vishnu is not a high God in the Rig Veda. The name Vishnu is from the root vish, to pervade, and Fohat is called the Pervader and the Manufacturer because he shapes the atoms from crude material. In the sacred texts of the Rig Veda Vishnu is also a manifestator of the Solar Energy, and is described as striding through the seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The Three and Seven Strides refer to the seven spheres inhabited by man in the Esoteric Doctrine, as well as to the seven regions of the Earth,

[illegible]

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Notwithstanding the frequent objections made by would be Orientalists, the Seven Worlds or spheres of our Planetary Chain are distinctly referred to in the sacred Hindu scriptures. But now strangely all these numbers are connected with the numbers in other cosmospheres and with their symbols, as can be seen from the comparisons and parallelisms made by students of the religions. The three strides of Vishnu through the "seven regions of the Universe" of the Rig Veda have been variously explained by commentators as disclosing the lightning and the sun, symbolic, and as having been taken on the earth, the atmosphere and the sky, also as the three steps of the Dwarf Vishnu's incarnation, though more philosophically and in the astronomical sense very correctly they are explained by Aurnavabha as being the various positions of the sun, rising, noon and setting. Esoteric Philosophy alone explains it clearly, though the Zohar has laid it down very philosophically and comprehensively. It is plainly demonstrated therein that in the beginning the Elohim Ahim were called Echad, "One" or the Deity One in Many, a very simple idea in a pantheistic conception, pantheistic in its philosophical sense, of course. Then came the change. Jehovah is Elohim, thus unfolding the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By Three Steps" from below. The meaning is plain. The Steps are symbols and emblematic, mutually and correlatively, of spirit, Soul and Body. Man of the Circle, transformed into Spirit, the Soul of the World and its Body, or Earth. Stepping out of the Circle of Infinity, "no man comprehendeth Ain Soph," the Kabalistic synonym for Parabrahman, or the Zerubana Akerne of the Mazdeans, or for any other unknowable, becomes "One" the Ecad, the Ahim, then he, or it, is transformed by evolution into the "One in Many," the Dhyani Buddhas or the Elohim, or again the Arupa spirits, his divine step being taken into the generation of the Human or "Man" Kind, from Man or Jah Hovah, male-female, the other is the entity he comes on the metaphysical plane, and more the human.

The numbers 3 and 5 are prominent in the esoteric Masonry, as shown in his Cyclopedia. A Mason writes:

> "We are the 3 and 5 steps to show a [illegible] The three sides of [illegible] and the sides of 3 [illegible] measure give the real dynamic measure."

Three, five and seven are mystical numbers, and the East and the West are as greatly honoured by Masons as by Parsees, the Triangle being a symbol

Deity everywhere. As a matter of course, Doctors of Divinity, Cassel, for instance—show the Zohar explaining and supporting the Christian Trinity (!). It is the latter, however, that had its origin from the △ in the [illegible] and symbology of the Heathen. The three strides relate metaphorically to the descent of spirit into Matter, or the origin falling as a spirit, he passed then into the Soul and finally into the human physical form of man, in which it becomes the [illegible].

The Kabalistic idea is identical with the solstitium of the eclipse period. This conception, the common property of all and belongs neither to the Aryan Fifth Race, nor to any of its numerous sub-races. It cannot be claimed by the Turanians, so also the Egyptians, Chinese, Chaldeans, or by any of the seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants are find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown, Boundless Space, the abstract garb of an ever present abstraction, the unrecognizable Deity. It represents endless Time in Eternity. The Zerubana Akerne is also the "Boundless Circle of Unknown Time," from which Circle issues the radiant Light, the Universal SUN, or Ormazd—and the latter is identical with Kronos, in its Æolian form, that of a Circle. For the Circle is Sar and Saros, or Cycle. It was the Babylonian God whose circular horizon was the visible symbol of the invisible, where the Sun was the "ONE Circle from which proceeded the cosmic orbs," of which he was considered the leader. Zerubana is the Chakra or Circle of Vishnu, the mysterious emblem which is, according to the definition of a Mystic, a curve of such a nature that as to why the least possible part thereof, if the curve be protracted either way, it will proceed and finally be [illegible] upon itself, and form one and the same curve, or that which we call the circle. No better definition could thus be given of the natural symbol, and the evident nature of Deity, which having as circumference everywhere, the boundless, has therefore its central point also everywhere, in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including their synthetical unit, from which it steps into Man.

Returning to Commentary 4 of STANZA 4, the reader now will understand why, while the 1 and 7 Manvantaran Chakra was inscribed within it △, □, ☆ triangle, first line, square,[1] second line, and a pentacle with a "point" in the centre, either thus ☆ or some other variation, the Kabalistic Circle of

[1] See The Meaning, Cyclopedia, Mackenzie, and The Pythagorean Triangle, Oliver. Osiris is the Logos, the "First Born," and the Sun. Cycle of the 3&8 relation.

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the Elohim [illegible] when the letters of the word [illegible] Adam or Elohim are read numerically the [illegible] or anagrammatically [illegible] the astronomical [illegible] or the hidden meaning of the Dhyani Buddhas of the astronomical [illegible] the Cabiers the [illegible] the Kabir and the [illegible] all signifying Great Men Titans Heavenly Men and on earth Giants.

The seven was a sacred number with every nation but none applied it to more physiologically materialistic uses than the Hebrews. With them it was one eminently the generative number and in the male creative one as shown by the Kabalists the [illegible] or the Tree of the Garden of Eden the double hermaphrodite rod of the Fourth Race. This was the symbol of the Holy of Holies the and the [illegible] of sexual separation. Nearly every one of the Hebrew letters are merely phallic symbols. Of the two letters [illegible] shown above one the [illegible] is a negative female letter symbolically an eye the other a male letter the [illegible] host or dart. Whereas with the Hindus and Aryans generally the significance was manifold and related almost entirely to purely metaphysical and astronomical truths. Their Rishis and Gods their Demons and Heroes have historical and ethical meanings.

Yet we are told by a Kabalist who in a work not yet published contrasts the Kabalah and Zohar with Āryan Esotericism that

> The Hebrew clear short terse and exact modes of and beyond measure surpass the rolling wordiness of the Hindus just as by many claims the Psalmist says My mouth speaks with my tongue, Know not thy numbers [illegible] The Hieroglyph shows by its exactitude and the large and [illegible] of adventitious [illegible] the same borrowed plumage that the Greeks the [illegible] Greeks [illegible] the Mysteries [illegible] which in the rough monolithic and apparently [illegible] of the Hebrew [illegible] letter [illegible] have come down from a [illegible] more remote [illegible] than any of these and to have been the source [illegible] or nearer the [illegible] original [illegible] than any of them.

This is entirely erroneous. Our learned brother and correspondent judges the Hindu religious systems apparently by their Shastras and Puranas probably the latter and in their modern translation moreover by the [illegible] which disfigure them out of all recognition. If he is to take philosophical systems that we have to turn to their esoteric teachings if we would make a point of comparison. No doubt the symbology of the Pentateuch and even of the New Testament comes from the same source. But surely the Pyramid of Cheops whose measurements are as found by Professor Piazzi Smyth repeated in Solomon's alleged and mythical temple is not of a later date than the Mosaic books? Hence if there is any such great identity as is claimed it must be due to outside copying on the part of the Jews not on that of the Egyptians. The glyphs of the Jews and even their language

the Hebrew are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom from the Chaldees the probable cradle if not parent, of the old Phoenician and from the Hyksos, their (alleged) ancestors, as it seems [illegible] Are but who are the Hyksos shepherds? And who the [illegible]? History knows nothing of the question, and speculates and theorizes out of the depths of the [illegible] consciousness of its historians.

Khemian or old Coptic is from Western Asia and contains some germ of the Sanskrit thus bearing witness to the primitive cognate unity of the Āryan and Semitic [illegible] says Bunsen, who places the great events in Egypt 9,000 years [illegible] The fact is that in archaic Esotericism and Āryan thought we find a grand philosophy whereas in the Hebrew records we find only the most surprising ingenuity in inventing epotheses of phallic worship and sexual theogony.

That the Aryans never made their religion rest solely on physiological symbols as the old Hebrews have done may be seen in the esoteric Hindu Scriptures. That these accounts, also, are blind is shown by their contradicting each other a different explanation being found in almost every Purana and epic poem. Read esoterically however they will all yield the same meaning. Thus one account enumerates seven worlds exclusive of the nether worlds also seven in number these fourteen upper and nether worlds have nothing to do with the classification of the septenary Chain and belong to the purely ethereal invisible worlds. These will be noticed elsewhere. Suffice it for the present to show that they are purposely referred to as though they belonged to the Chain. Another enumeration calls the seven worlds earth sky heaven middle region place of birth mansion of the blest and abode of truth [illegible] the "Sons of Brahmā" in the sixth division and [illegible] the fifth, or [illegible] to be that where animals destroyed in the general conflagration are born again.[1] Some real Esoteric teaching is given in the subsequent chapters on Symbolism. He who is prepared [illegible] will understand the hidden meaning.

3 HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES [illegible] KINGDOM [illegible] AND [illegible] AND FORMS [illegible] THE [illegible] IN THEIR [illegible] AND [illegible] AND FORMS [illegible] IN THE [illegible] OF SPACE AND [illegible] HE [illegible] WHILE

[illegible] Vol. II pp. 430-438.

See Dowson Prince [illegible] Dictionary [illegible]

Bunsen [illegible]

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Wheels as already explained are the centres of force around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spherodes and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Philosophy that during the Kalpas or Æons of Nirvana, which follow the periods of Rest, pervades and holds through every slumbering atom (Commentary on STANZA 3) a certain or overgrowing tendency from the first awakening of Kosmos to a new Day to circular movement. The Deity becomes a Wheel within. [It may be asked, as the writer has not failed to ask, Who is there to ascertain the difference in that Motion, since all Nature is reduced to its primeval essence, and there can be no one—not even one of the Dhyan Chohans who are all in Nirvana—to see it? The answer to this is, Everything in Nature has to be judged by analogy. Though the highest Deities, Archangels or Dhyani Buddhas are unable to penetrate the mysteries which lie far beyond our Planetary System and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of Worlds were at rest and plunged in their periodic sleep.]

The Wheels are also called Rotas—the moving wheels of the celestial orbs participating in the world's creation, when the meaning refers to the animating principle of the stars, and planets; for in the Kabalah, they are represented by the Auphanim, the Angels of the Spheres and Stars, of which they are the informing Souls.[1]

This law of vertical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians and the latter from the Chaldeans, who had been the pupils of Brahmans of the Esoteric School. Leucippus and Democritus of Abdera, the pupils of the Magi, taught that the gyratory movement of the atoms and spheres existed from eternity. Hicetas, Nicetas, Ecphantus, Pythagoras, and all his pupils taught the rotation of the earth, and Aryabhata of India, Aristarchus, Seleucus, and Archimedes

[illegible]

[illegible] as the astronomers do now, while he [illegible] Anaxagoras, and maintained by [illegible] was shot up by Jacob Boehme, [illegible] by Sir W. Thomson. [illegible] of the [illegible] doctrine [illegible] attempt [illegible] being made. How many of the most new [illegible] same ideas and conclusions that were taught as [illegible] in the secret [illegible] Aryan doctrine of millenniums ago. [illegible] that [illegible] some were led to it by the nature pro[illegible] in Physical Science and by independent observation; others—such as [illegible] Swedenborg and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, [illegible] in the usual way by a course of study.

That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, independently came near the Occult teaching in his general conceptions, is shown by his essay on the Vortical theory. In Cassini's translation of it, quoted by Prof. Winchell, we find the following resume:

[illegible] the [illegible] is the [illegible] means [illegible] gives existence to the first finite [illegible] and the Universe. That which produces a [illegible] motion [illegible] The [illegible] produced is a point, the essence of which is motion, but being without parts, this essence is not actual motion, but [illegible] not a [illegible] but a change [illegible] Motion in the phenomena of [illegible] Figure and [illegible] of [illegible] Geometry, [illegible] generate a line, a line a surface, and a surface a solid [illegible] towards [illegible] lines and solids. In other [illegible] in the [illegible] nature could [illegible]

[illegible] which the [illegible] the [illegible] the most perfect figure, if the motion [illegible] the peripheral [illegible] the centre [illegible]

Mr. Occultism pure and simple.

By the "Six angles of space" is here meant the Double Triangle, the union and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a Symbol. This Double Triangle is a sign of Vishnu, the Solomon's Seal, and the Shi Antera of the Brahmans.

[illegible] OHAI TRACES SPIRAL [illegible] DIVINE [illegible] THE SIXTH TO THE SEVENTH [illegible] THE [illegible] AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE [illegible] THE [illegible] IN THE MIDDLE WHERE [illegible] THEY SAY "THIS IS GOOD" THE [illegible]

[illegible]

[1] See The Mystery of Buddha, Vol. III, p. 374.

[illegible] * Abridged from Minutes Amer. Neurologist. [illegible] † The Upas

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FIRST DIVINE WORLD IS READY THE FIRST THE SECOND THEN THE DIVINE ARUPA [illegible] THE FIRST GARMENT OF ANU PADAKA [illegible]

a The tracing of spiritual lines refers to the evolution of Man's as well as Nature's Principles an evolution which takes place gradually as does every other thing else in Nature. The sixth Principle of Man, Buddhi, the Divine Soul through a mere breath in our conceptions is the something material when compared with Divine Spirit (Atma) of which it is the carrier or vehicle. Fohat in its capacity of DIVINE [illegible] Eros, the electric power of Affinity and sympathy is shown allegorically trying to bring the pure spirit, the Ray inseparable from the INFINITE Absolute into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested. The First is now the Second "World" of the Lipikas—has reference to the same.

(b) The "Army" at each angle is the Host of Angelic Beings (Dhyân Chohans) appointed to guide and watch over each respective region from the beginning to the end of a Manvantara. They are the Mystic Watchers of the Christian Kabbalists and Alchemists and relate symbolically as well as cosmogonically to the numerical system of the Universe. The numbers with which these Celestial Beings are connected are extremely difficult to explain as each number refers to several groups of distinct ideas according to the particular group of Angels which it is intended to represent. Herein lies the acme in the study of symbology with which so many scholars unable to solve it have preferred dealing as Alexander dealt with the Gordian knot, hence erroneous conceptions and teachings, as a direct result.

(c) The "First is the Second," because the "First" cannot really be numbered or regarded as such, for the First is the realm of noumena in its primary manifestation, the threshold to the World of Truth or Self through which the direct energy has radiated from the Absolute, the Nameless Deity, Father-Mother-Space. The untranslatable term "Anu" is likely to lead to an erroneous conception, since that which is manifested cannot be Anu, but is something phenomenal, not everlasting, nor even eternal. It is coeval and coexistent with the time life of its conditioned, but as a manifestation it is still a Maya, like the rest. This World of Truth, in the words of the Commentary, can be described only

[illegible] that it is neither the [illegible] nor [illegible]
The Eternal [illegible] Thought.

* The Shadowy World of Primal Fohat, or the Differentiated.

As with the seven in Vols. 3 and 4 on the Origin of the Human Race.

a "A bright star dropped from the Heart of Eternity; the beacon of hope on which Seven Rays hang the Seven Worlds of Being." Truly so, since these are the Seven Lights whose reflections are the human immortal Monads—the Atmas of the emanating souls of every creature of the human family. First, the separate light from the Divine World, the countless lights of at the [illegible] light, the Buddhas or Teachers, Divine Souls of the last Arupa [illegible] World, the [illegible] total, in the mysterious language of the old [illegible].

In the Catechism the Master is made to ask the pupil:

"Look at the heavens. O [illegible], dost thou see one or countless lights above [illegible] burning in the dark midnight sky?

"I see one Flame, O Gurudeva. I see countless undetached sparks [illegible]."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in physique from the light that shines in yon Brother-man?

"It is in no way different, though the prisoner is held in bondage by Karma and through its outer garments delude the ignorant into saying, 'Thy Soul and My Soul'."

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atoms, from the highest Dhyân Chohan to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this unity is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; hence, as previously remarked, the name of the Brahma, from the word *Brih*, to expand or grow.

There is a deep philosophy underlying the earliest worship in the world, the worship of the Sun and of Fire. Of all the Elements known to Physical Science, Fire is that which has ever eluded definite analysis.* It is confidently asserted, that air is a mixture containing the gases oxygen and nitrogen. We view the Universe and the Earth as matter composed of definite homogeneous molecules. We speak of the primitive four earths, endowing each with a Greek or Latin name. We say that water is chemically a compound of oxygen and hydrogen. But what is Fire? It is the ether of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is

[illegible] the Fire Gods [illegible] the name Agnishvattas or Agnishvatta, alternating with [illegible] and [illegible] Also we find [illegible] Solar Pitar or the Father in [illegible]

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philosophically supplemented by a theological one in Webster's Dictionary, which declares fire to be the instrument of punishment of the unchanged or which declares fire to be the instrument of punishment or the unchanged, by the body being supplied by impartment in another state, the state by the body being supplied to be spiritual, but, alas, the presence of fire which seems to be a [illegible] proof of its material nature. Not speaking of the illusion of regard in phenomena as simple because they are unknown, Professor Alexander Bain says:

> [illegible] the mind [illegible] the [illegible] man's [illegible] with Physical Science, he [illegible] the lighting of a fire by contact with a flame is a great [illegible] people look [illegible]

What says the Esoteric teaching with regard to Fire? Fire is the most perfect and unadulterated reflection in Heaven as on Earth of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine Substance. Thus not only the Fire-Worshipper, the Parsi, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and more in their superstitions than all the speculations of modern physics and learning. The Christian who says "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire," and of the "Burning Bush" of Moses, is as much a fire worshipper as any other Heathen. Among the Mystics and Kabalists the Rosicrucians were those who defined Fire in the most correct way. "Procure a lifepenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame," says the Daily; the radical One is an eternal and infinite substance, never consumed; "the Lord thy God is a consuming fire," then it does not seem unreasonable that the Occult teaching should be held as philosophical when it says: "Thus were formed the Arupa and Rupa Worlds, from the light of Seven Lights, from each of the Seven, seven times Seven, etc., etc."

5. "THEN TAKES FIVE TRIBES ... AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES, AND THEIR ARMIES."

a. The "Strides" as already explained in the Commentary on STANZA 4, refer to both the cosmic and the human Principles, the latter of which

[illegible] the [illegible] upon the three "Spirit, Soul and Body," and [illegible] of seven Principles, three Rays of the Existence and four Rays. Those who have studied Mr. Sinnett's Esoteric Buddhism [illegible] the nomenclature. There are two Esoteric schools [illegible] the [illegible] one school divided into two [illegible] the other among the [illegible] of the outer or [illegible] the [illegible] the [illegible] a whole division of the human Principles.

[illegible] a cosmic point of view, "Four, taking Five Strides," refers here to the two upper planes of Consciousness and Being, the sixth and the seventh [illegible] downwards) being the astral and the terrestrial, or the two lower planes.

b. "Four Winged Wheels at each corner, [illegible] for the Four Holy Ones and their Armies (Hosts)." These are the "Four Mahârâjas," or great Kings of the Dhyân Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents, or Angels, who rule over the Cosmical Forces of North, South, East and West. Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out its decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. There is Occult philosophy in the Roman Catholic doctrine which places the various public calamities, such as epidemics of disease and wars, and so on, to the invisible "Messengers" from North and West. "The glory of God comes from the way of the East," says Ezekiel [illegible] and the Psalmist assure their readers that all the evil under the sun comes from the North and the West, which, when applied to the Jewish nation, sounds like an undeniable prophecy of themselves. [illegible] also for St. Ambrose[2] declaring that it is precisely for this reason that we invoke the North Wind and that during the ceremony of baptism we begin by turning towards the West (Sidereal), to announce the [illegible] place which we turn to the East.

Further in the four Mahârâjas, the Regents of the four cardinal points, we have [illegible] and a [illegible] of Christians who, all them after St. Augustine, [illegible] Angelic virtues and Spirits, when enumerated by [illegible] and Devas, when named by Pagans. But where is the [illegible]

[illegible]

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difference between the Pagans and the Christians in this case? Says the scholarly Vossius:

[illegible]

In reading the Ritual for the Spirits of the Stars elaborated by the Roman Catholic Church these look suspiciously like gods; but they were no more worshipped or worshipped by the ancient, nor are they by the modern Pagan, stable than they are now at Rome by the highly cultured Catholic Christians.

Following Plato, Aristotle explained that the term [illegible] was understood only as meaning the incorporeal principles placed at each of the four great divisions of our cosmical world to supervise them. Thus, no more than Christians do Pagans adore and worship the Elements and the imaginary cardinal points, but the gods that respectively rule over them. For the Church there are two kinds of Sidereal Beings, Angels and Devils. For the Kabalist and Occultist there is but one class, and neither Occultist nor Kabalist makes any difference between the Rectors of Light and the Rectores Tenebrarum, or Cosmocratores, whom the Roman Church imagines and discovers in the Rectors of Light, as soon as any one of them is called by another name than the one the adoreuses him by. It is not the Rector or Mahârâja who punishes or rewards with or without God's permission or order, but man himself, his deeds or Karma attracting individually and collectively (as in the case of whole nations, sometimes) every kind of evil and calamity. We produce causes and thereby awaken the corresponding powers in the Sidereal World which are magnetically and irresistibly attracted to, and react upon, those who produce such causes, whether such persons are practically the evil doers or simply thinkers, who breed mischief. For thought is matter, we are taught by Modern Science, and every particle of the existing matter must be a recipient of all that has happened, as Messrs. Jevons and Babbage in their Principles of Science call the process. Modern Science is every day drawn more into the maelstrom of Occultism, unconsciously, no doubt, but very sensibly.

["Thought is matter" — not, of course, however, in the sense of the German materialist Moleschott, who assures us that "thought is the movement

See [illegible]

of matter," a statement of almost unparalleled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not in the least [illegible] every thought, in addition to its physical accompaniment, brain change, exists an objective thought-side, intrinsically objective, [illegible] or [illegible] at large.

The well-known theories of Science as to the relations between Mind and Matter are Monism and Materialism. These, we have, over the whole ground of negative psychology, with the exception of some quasi-occult views of the Materialistic schools.

The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to the following two hypotheses. These show that both were equally exclude the possibility of an independent four distinct from the physical brain through which it functions they are:

1. Materialism, the theory which regards mental phenomena as the product of molecular change in the brain; or as the outcome of a transformation of motion into feeling. The cruder school once went so far as to identify mind with a peculiar mode of motion, but this view is now happily regarded as absurd by most of the men of Science themselves.

2. Monism, or the Single Substance doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, aptly terms "guarded materialism." This doctrine, which commands a very wide assent, counting among its upholders such men as Lewes, Spencer, Ferrier and others, while positing thought and mental phenomena generally as radically contrasted with matter, regards them as the two sides or aspects of one and the same substance in some of its conditions. Thought, as thought, they say, is utterly contrasted with material phenomena, but it must be also regarded as only the subjective side of nervous motion —whatever our learned men may mean by it.

In the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for the congregation. The Jews had the same. In both the curtain was drawn over five pillars (the Pentacle), symbolizing our five senses and five Root Races esoterically, while the fifty colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and Elements that our five senses may become cognizant of the hidden truths of Nature, and not at all, as Clemens would have it, that it is the elements per se that furnished the

See "Our World," pp. 89, 90.

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Pagans with Divine Knowledge or the Knowledge of God. Where the Egyptian emblem was pictorial, that of the Jews was purely mathematical and [illegible] inside [illegible] only the four Elements and the magnetic point. For what was the meaning of the square Tabernacle [illegible] by Moses in the wilder- ness, if it was not the same cosmical emblem? "Thou shalt make an hangings of blue, purple, and scarlet [illegible] as a sign of division [illegible] four heaven-ways in the four cardinal points [illegible] wood for the religious [illegible] four sides North, South, East, West and East [illegible] of the tabernacle [illegible] boards of the wood for the four sides [illegible] with Cherubims of cunning work." The Tabernacle and the square courtyard, Cherubim and all were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means to this day in the esoteric worship of the Chinese and Tibetans, the four cardinal points signifying that which the four sides of the pyramids, obelisks and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars were the same as those raised at Tyre to the four elements, which were placed on pedestals whose four angles faced the four cardinal points, adding that "the angles of the pedestals had the four figures of the Zodiac, or them which represented the same orientation."

The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, and in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Layard, who finds the four cardinal points and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Or these elements and their points, the Four Maharajas were the regents and directors.

If the [illegible] would know more of them, he has but to compare the Vision of Ezekiel [illegible] with what is known of the three Buddhism, even [illegible] esoteric teachings, and examine the outward shape of these [illegible] of the [illegible]. In the opinion of the Rev. Joseph [illegible] they preside each over one of the four continents into which the Hindus divide the world.

Each [illegible] an army of spiritual beings to protect mankind and Buddhism. With the exception of [illegible] from towards Buddhism, the four Celestial Beings are precisely [illegible]. The Hindu, however, happen to divide

[illegible]

See Exod. [illegible] Josephus, Antiquities, [illegible] Chapter [illegible] p. 5

the world into seven [illegible] elements, esoterically as well as exoterically, and have [illegible] Devas are eight presiding over the eight points of the compass and of [illegible] the [illegible].

The Four are the protectors of mankind and also the agents of Karma in Earth, whereas the [illegible] are concerned with humanity's behalf. At the same time they are [illegible] living entities, who have no likeness to human [illegible] of Eternal [illegible] described by the translators of the Bible [illegible] Seraphim [illegible] by the Buddhists. Winged Cherubim [illegible] Wheels [illegible] in the Hindu Pantheon by a number of different names. As these Gandharvas, the Sweet Singers, the Asuras, Kinnaras and Nagas are the allegorical descriptions of the Four Maharajas. The Seraphim are the fiery Serpents of Heaven which we find in a passage describing Mount Meru as "a shield, mass of glory, the venerable haunt of gods" and heavenly characters, "not also be reached by sinful men because guarded by Serpents." They are called the Avengers, and the Winged Wheels.

Their mission and character being explained, let us see what the Christian Bible interpreters say of the Cherubim. The word signifies in Hebrew fullness of knowledge; these angels are so called from their exquisite knowledge, and were therefore used for the punishment of men who affected divine Knowledge. (Interpreted by Cruden in his Concordance, from Genesis [illegible]. Very well, and vague as the information is, it shows that the Cherub placed at the gate of the Garden of Eden after the Fall suggested to the venerable interpreters the idea of punishment connected with forbidden science or divine Knowledge, one that generally leads to another Fall, that of the gods or God, in man's estimation. But as the good old [illegible] knew nought of Karma, he may be forgiven. Yet the allegory suggests [illegible] From Meru, the abode of gods, to Eden, the distance is very great, and from the Hindu serpents to the cherubic Cherubim, the third out of the seven, of which was the Dragon, the separation is still smaller. For both watched the entrance to the realm of secret Knowledge. Ezekiel moreover plainly describes the four Cosmic Angels:

"I looked, and behold a whirlwind [illegible] cloud, and a fire infolding itself, [illegible] there came out of the same [illegible] four living creatures. [illegible] had the likeness of a man. And every one had four faces, and every one had four wings. [illegible] face of a man, and the face of a lion [illegible] face of an

[illegible]

[illegible] The Angels, being [illegible] where with the [illegible] Eagle. Each of the [illegible] companion [illegible] and [illegible] the [illegible]

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ge. and the face of an eagle behold one wheel upon the Earth a wheel in the middle of a wheel

Now as I beheld the living creatures it seem for the spirit of the living creature was in the wheel

There are three chief groups of Builders, and a many of the Planetary Spirits and the Lipika each group being again divided into seven sub-groups. It is impossible even in such a terse work as this to enter into a minute examination of even the three principal Groups as it would demand an entire volume. The Lipika are the representatives of the first Mind-Born Entities, heralded in the primeval Rishi-Prajapati and of the seven great Gods of Egypt of which Osiris is the chief of the Seven Amshaspends of the Zoroastrians with Ormazd at their head of the Seven Spirits of the Face of the Seven Sephiroth separated from the first Triad etc. etc. They build or rather rebuild every System after the Night. The Second Group of the Builders is the Architect of our Planetary Chain exclusively and the third the Progenitor of our Humanity the macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations. the Second and Third Groups pertaining to other systems have the same functions and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass the four cardinal and the four intermediate points and are called Lokapalas Supporters or Guardians of the World in our visible Kosmos of which Indra (East) Yama South Varuna (West) and Kuvera (North are the chief their elephants and spouses pertaining of course to fancy and afterthought though all of them have an Occult significance.

The Lipika a description of whom is given in Commentary 4 of Stanza 4 are the Spirits of the Universe whereas the Builders are only our own planetary deities. The former belong to the most Esoteric portion of Esoteric genesis which cannot be given here. Whether the Adepts even the highest know this angelic order in the completeness of its triple degrees or only the lower one connected with the records of our world is something which

[illegible]

the writer is unprepared to say and she would rather incline to the latter supposition. On its highest grade one thing only is taught the Lipika are connected with Karma being its direct Recorders. [The Symbol for Sacred and Secret Knowledge in antiquity was universally a tree by which a Scripture or a Record was also meant. Hence the word Lipika, the Writers or Scribes the Dragons symbols of Wisdom who guard the Trees of Knowledge the Golden Apple tree of the Hesperides the Celestial Trees and vegetable gem of Mount Meru guarded by serpents. Juno's giving a golden apple as a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.]

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE THE FIRST ONE THE CUBE THE SECOND ONE AND THE FINAL ONE WITHIN THE EGG OF [illegible] IS THE RING OF [illegible] PASS NOT FOR THEY WHO DESCEND AND ASCEND WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY BE WITH US.

THUS WERE FORMED THE ARÛPA AND THE RÛPA* FROM ONE LIGHT SEVEN LIGHTS FROM EACH OF THE SEVEN SEVEN TIMES SEVEN LIGHTS THE ATHEES WAX ON THE RING.

The STANZA proceeds with a minute classification of the Orders of the Angelic Hierarchy. From the Group of Four and Seven emanates the Mind-Born Groups of Ten of Twelve of Twenty one etc. all these divided again into sub-groups of Heptads, Ennead, Dodecads and so on, until the mind is lost in the endless enumeration of celestial Hosts and Beings each having its distinct part in the ruling of the visible Cosmos during its existence.

(a) The Esoteric meaning of the first sentence of the Shloka is, that those who have been called Lipikas the Recorders of the Karmic Ledger make an impassable barrier between the personal God and the impersonal the Noumenon and Parent Source of the former. Hence the allegory They circumscribe the manifested world of matter within the ring. Pass Not! This world is the objective symbol of the THE divided into the Many on the planes of illusion of Adi the First or of Ens the One and this One is the collective aggregate or totality of the principal Creators or Architects of the visible Universe. In Hebrew Jehovah their name is both Echath (feminine One and Echad One again but masculine. The Monotheists have seen and are still taking advantage of the profound esoteric of the Kabalah to apply the name by which the One Supreme Essence is known to its manifestation the Sephiroth-Elohim and call it Jehovah. But this is quite

[illegible]

* The Finite World and World of [illegible]
Heptads = groups of seven Ennead = groups of nine Dodecads = groups of twelve

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arbitrary and against all reason and logic as the term Elohim is a plural noun identical with the plural word Chim often compounded with it. This was hence, in the Sepher Yetzirah and elsewhere, "Achath Ruach Elohim-chim" denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would seem. "And is the the Spirit of the Elohim of life" dominating, as it would seem. "And is the the Spirit of the Elohim of life" As said, Achath or Achath is feminine and Achad or Echad masculine (both meaning One.)

Moreover, in Occult metaphysics there are properly speaking two ONE, the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the second, one of the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute and immutable, but the Second, being so to speak, the selection of the First One, for it is the "Logos of Ishvara in the universe of Illusion," can do so. It emanates from itself, as the upper Sephirothal "Mind" emanates the lower seven Sephiroth, the seven Rays or Dhyân Chohans, in other words, the Homogeneous becomes the Heterogeneous, the Protyle differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya or zero-point. This metaphysical tenet can hardly be better described than in T. Subba Row's Bhagavad Gita Lectures.

> Mulaprakriti, the veil of Parabrahman, acts as the one energy through the Logos or Ishvara. Now Parabrahman is the one eternal [illegible] which states into existence a centre of energy which is that for the present all we know. It is called the Vishnu by the Christians and it is the divine Will which is eternal in the bosom of his Father. It is called Ahadiyat by the Buddhists. In almost every country they have formulated the existence of a spiritual energy which is unborn and eternal and which is the Brahma of Para-brahman, the Vishnu of Pralaya and starts as a centre of conscious energy at the time of cosmic activity.

For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non Ego, not even Atma, but merely the one source of all manifestations and modes of existence.

Thus in the allegory, the Lipika separate the world, or plane, of pure Spirit from that of Matter. Those who descend and ascend are the incarnating Monads, and man striving towards purification and ascending, but so not having quite reached the goal, may cross the Circle of Pass Not only on the Day, Be With Us, that day when man, freeing himself from the chrysalis of ignorance and recognizing fully the non-separateness of the

[illegible] Eng. 1887, p. 17, [illegible] Bhagavad Gita by T. Subba Row, 1914, pp. 1–12.

Ego within his personality, erroneously regarded as his own, from the [illegible] Mahâtma Jupra Mundi, merges thereby into the One Essence, becomes not only one with it, the manifested universal lives which are not, of itself, but that very Self.

As concerning the Ring "Pass Not," that the Lipika recite round the Triangle, the first One, the cube, the second One, and the Pentacle, or circumscribed figures, it thus again shown to contain the symbols of [illegible] or the circle and constantly used in mathematical tables, the value of (π), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this Ring is beyond the region of what are called celestial or astronomy. But this is as erroneous a conception as that of the topography and descriptions given in Puranic and other exoteric Scriptures about the 108 worlds of the Deva-loka, worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them, though it has only just reached our modern Chaldees, may have left its luminary long before the day on which the words "Let there be light" were pronounced, but these are not worlds on the Devaloka plane, but in our Kosmos.

The chemist goes to the laya or zero-point of the plane of matter with which he deals, and then stops short. The Physicist or the Astronomer counts billions of miles beyond the nebulæ, and then he also stops short. The same initiated Occultist also will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the uninitiated knows that the Ring "Pass Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this infinity of the all-Infinite there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the Finite to the Infinite. In using the word "down" essential depth, nowhere and everywhere, is meant, not depth of physical matter.

One carefully searches through the esoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the [illegible] of the "Pass Not," guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of the Vedântin sect of the Vishishtâdvaita, the most tenaciously anthropomorphic in all India. For we read of the released soul that after reaching Moksha, a state of bliss meaning "release from Bandha or bondage—bliss enjoyed by it in a place called Paramapada.

[illegible] Edition.

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which place is not material but made of Shuddhasattva the essence of which the body of Ishwara the Lord is formed. There Muktas or Jivanmas Monads, who have attained Moksha are never again subject to the qualities of either matter or Karma. But if they choose, for the sake of doing good to the world, they may incarnate on earth. The way to Paramapada or the immaterial worlds from this world, is called Devayâna. When a person has attained Moksha and the body dies

the live "Soul" goes with Sukshma Sharira from the heart of the body to the Brahmarandra in the crown of the head traversing the Sushumnâ a nerve connecting the heart with the Brahmarandra. The Jiva breaks through the Brahmarandra and goes to the region of the sun Suryamandala through the solar ray. Then it goes through a dark spot in the Sun to Paramapada. The line directed on its way by the supreme Wisdom acquired by Yoga. The five Jivas proceeds to Paramapada by the aid of Adivahikas (bearers or guides) known by the names of Archi, Ahas, Apurva, Prajâpatis etc. The Archis [etc.] here mentioned are certainly pure Souls etc. etc.

No Spirits except the "Recorders" (Lipika) have ever crossed the forbidden line of this Ring, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the Finite, however infinite in man's sight—from the truly INFINITE. The Spirits referred to heretofore as those who "ascend and descend," are the "Hosts" of what are loosely called "Celestial Beings." But they are, in fact, nothing of the kind. They are Entities of higher worlds in the Hierarchy of Being, so immeasurably high that to us, they must appear as Gods, and collectively—GOD. But so must we, mortal men, appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a Personal God in the hand of the urchin who, under the impulse of mischief destroys, in one moment, its ant-hill, the labour of many weeks—long years in the chronology of insects. The ant feeling it acutely may also, like man, attribute the undeserved calamity to a combination of Providence and sin, and see in it the result of the sin of its first parent. Who knows, and who can affirm or deny? The refusal to admit, in the whole Solar System, of any other

These solitary reincarnations are referred to in our Doctrine as Nirmânakâyas, the surviving spiritual principles of man.

[illegible] the human body with which are clothed the mighty Dhyânis or the celestial Hierarchy.

Compare the Esoteric tenet with the Gnostic doctrine found in Pistis-Sophia. "Knowledge, Wisdom, which [illegible] Sophia, or wisdom, is [illegible] in the weights, [illegible] Matter, on the way to the Supreme [illegible] and [illegible] the right Faith. Note well that Christos, with the Gnostics, means [illegible] manifested F[illegible] in an [illegible] the Inner [illegible] and the [illegible] Christos replaced by [illegible] and other terms.

A Calculation of the Vrishtivadapta Phenomena by N. Bhattacharya, F.T.S., a former Fandit of the Adyar Library, pp. 56 [illegible] 86.

reasonable and intellectual beings, man ourselves on the human plane is the greatest conceit of our age. All that Science has a right to affirm is that there are no invisible intelligences living under the same conditions as we do. It cannot deny point blank the possibility of there being worlds within worlds under conditions totally different to those that constitute the nature of our world, nor can it deny that there may be a certain limited communication between some of these worlds and our own.

The greatest philosopher of European birth, Emmanuel Kant, assures us that such a communication is in no way improbable.

"Perhaps we are much disposed to assert the existence of immaterial nature in the world, and to place myself among the class of these beings. It will perhaps know no where, or other, we be aware, that the human [illegible] of this [illegible] dissoluble connection with all immaterial natures in the spirit world, that reciprocally [illegible] upon these and receives impressions from them."

"To the highest [of these worlds] we are taught belong the seven Orders of the purely divine Spirits; to the six lower ones belong Hierarchies that can occasionally be seen and heard by men, and that do communicate with their progeny of the Earth, a progeny which is indissolubly linked with them, each Principle in man having its direct source in the nature of those great Beings who furnish us respectively with the invisible elements in us." Physical Science is welcome to speculate upon the physiological mechanism of living beings and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their organic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science can go no further. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, every one of which will be shown later on to be no better than cobwebs spun by her scientific fancies and illusions. The issues of our objective framework alone are subservient to the analysis and researches of Physiological Science. The six higher Principles in them will evade, for ever, the hand that is guided by an organ which purposely ignores and rejects the Occult Sciences. [All that modern physiological research in connection with psychological problems has, and owing to the nature of things could have shown, is that every thought, sensation, and emotion is attended with a remarshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Buchner, Vogt and others that thought is molecular motion necessitates the fact of our subjective consciousness being made a complete abstraction.]

Traumgedanken, quoted by C. Mainländer in his preface to Von Hartmann's Journal.

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The Great Day [illegible] an expression the only meaning of which lies in its literal application. Its significance is not so easily revealed to a public unacquainted with the mystic tenets of Occultism or allied of Esoteric Wisdom or Buddhism. It is an expression peculiar to the latter and as holy for the profane as that of the Egyptians who called the same the DAY of [illegible] which is identical with the former though the word be [illegible] might be still better replaced with either of the two terms in question. [illegible] remain or rest with us as it refers to that long period of Rest which is called Paranirvana. [illegible] Osiris as [illegible] du Soleil. Viens [illegible] Soleil dans Amenti. The Sun here stands for the Logos or Christos or Horus, as the central Essence symbolically, and as a diffused essence of radiated Entities, different in substance but not in essence. As expressed by the Bhagavad Gita lectures it must not be supposed that the Logos is but a single centre of energy which is manifested by Parabrahman. There are innumerable others. Their number is infinite in the bosom of Parabrahman. Hence the expressions, The Day of Come to us and The Day of Be With Us, etc. Just as the Square [illegible] the Symbol of the Four sacred Forces or Powers—Tetraktys—so the Circle shows the boundary within the infinity that no man, even in spirit, or Deva or Dhyân Chohan can cross. The Spirits of those who descend and ascend during the course of cyclic evolution shall cross the iron-bound world only on the day of their approach to the threshold of Paranirvana. [illegible] they reach it they will rest in the bosom of Parabrahman or the Unknown Darkness which shall then become for all of them light during the whole period of Mahâpralaya, the Great Night, namely [illegible] 640,000,000,000 years of absorption in Brahman. The Day of Be With Us is this period of Rest or Paranirvana. It corresponds to the Day of the Last Judgment of the Christians, which has been solely materialized in their religion.]*

As in the esoteric interpretation of the Egyptian rites, the soul of every defunct person—from the Hierophant down to the sacred bull Apis—became an Osiris, was Osirified, the SECRET DOCTRINE, however, teaching that the real Osirification was the lot of every Monad only after [illegible] cycles of Existences, so in the present case. The Monad, born of the nature and the very Essence of the Seven, its highest Principle becoming immediately enshrined in the Seventh Cosmic Element, has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest, and

* The Day of Come to us. It is the day when Christ says to the Sun: Come, see him encountering [illegible] Paul Perret, Chau[illegible] [illegible] other [illegible] the Day of Come to us. The Funerary [illegible] de Rougé.

then again from man to God. At the threshold of Paranirvana, it re-assumes its primeval Essence and becomes the Absolute once more.

STANZA 6

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIES (b), FOHAT, THE BREATH OF THE EIR PRIMEVAL, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABYSS THE ILLUSIVE FORM OF SIEN-CHAN AND THE SEVEN ELEMENTS.

[This STANZA is translated from the Chinese text, and the names given are the equivalents of the original terms are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalents for these. Vâch seems, in many an aspect, to approach the Chinese Kwan-Yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China. No esoteric religious system has ever adopted a female creator, and thus from the first dawn of popular religions, woman has been regarded and treated as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis are placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is as sexless as it is formless, neither Father nor Mother, and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous to finally separate into distinct sexes.]

(a) "The Mother of Mercy and Knowledge" is called the "Triple" of Kwan-Shai-Yin, because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife and the Daughter" of the Logos, just as in the later theological translations she became the Father, Son and Female Holy Ghost, the Ghost or Energy, the Essence of the Three. Thus in the Esotericism of the Vedantins Daviprakriti, the Light manifested through Ishvara, the Logos, is at one and the same time the Mother and also the Daughter of the Logos, or Verbum of Parabrahman, while in that of the Trans-Himâlayan teachings, it is—in the Hierarchy of their allegorical and metaphysical theogony—the MOTHER, or abstract ideal Matter, Mulaprakriti, the Root of Nature, from the metaphysical standpoint, a correlation of Adi-Bhuta manifested in the Logos, Avalokiteshvara, and from the purely occult and

Chaos — Our Universe

[illegible] Adi-Buddha [illegible] Adi-Bhuta [illegible] produced Adi-Buddhas: buddhas [illegible] the beginning

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cosmical. Fohat, the "Son of the Son," the androgynous energy resulting from this "light of the Logos," which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity [Says T. Subba Row:

"Evolution is commenced by the intellectual energy of the Logos, [illegible] merely on account of the potentialities locked up in Mūlaprakṛti. This light of the Logos is the link between objective matter and the subjective thought of [Ishvara, or Logos.] It is called in several Buddhist books Fohat. It is the instrument with which the Logos works."

b. Kwan-Yin-Tsen means the "Melodious Heaven of Sound," the Abode of Kwan-Yin, or the "Divine Voice." This "Voice" is a synonym of the Verbum or Word, Speech, as the expression of Thought. Thus may be traced the connection with, and even the origin of, the Hebrew Bath-Kol, the "Daughter of the Divine Voice," or Verbum, of the male and female Logos, the "Heavenly Man," or Adam Kadmon, who is at the same time Sephira. The latter was surely anticipated by the Hindu Vâch, the goddess of Speech, or of the Word. For Vâch—the daughter and the female portion, as is stated, of Brahmā, one generated by the gods [illegible] in company with Kwan-Yin, with sis also the daughter, wife and sister of Osiris) and other goddesses, the female Logos, so to speak, the goddess of the active forces in Nature, the Word, Voice or Sound and Speech. If Kwan-Yin is the "melodious Voice," so is Vâch, the melodious cow who milked forth sustenance and water [the female principle] "who yields us nourishment and sustenance," as Mother-Nature. She is associated in the work of creation with Prajāpati. She is male and female ad libitum, as Eve is with Adam. And she is a form of Aditi, the principle higher than Æther—of Ākāsha, the synthesis of all the forces in Nature. Thus Vâch and Kwan-Yin are both the magic potency of Occult Sound in Nature and Æther—which "Voice" calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements.

Thus in Manu, Brahmā (the Logos also) is shown dividing his body into two parts, male and female, and creating in the latter who is Vâch Virāj, who is himself or Brahmā again. A learned Vedāntin Occultist speaks of this "goddess" as follows, explaining the reason why Ishvara, or Brahmā, is called Verbum or Logos; why in fact it is called Shabda Brahman:

"The explanation I am going to give you will appear thoroughly mystical, but if mystical it has a tremendous significance when properly understood. Our old writers said that Vâch is of four kinds. [See Rig-Veda and the Upanishads.] Vaikhari Vâch is what we utter. Every kind of vaikhari Vâch exists in its Madhyama, further

Op. cit., p. 306, with an abstract, pp. 18, 19.

in its Pashyanti, and ultimately in its Para form. The reason why the Pranava is called vâch is this: that the four principles of the great cosmos correspond to these four forms of Vâch. Now the whole manifested solar system exists in its Sūkshma state in this light or energy of the Logos, because its energy is caught up and transformed into cosmic matter; the whole cosmos in its objective form is Vaikhari Vâch, the light of the Logos is the Madhyama form and the Logos itself the Pashyanti form, and Parabrahman the Para aspect of that Vâch. It is in the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested cosmos is the Verbum manifested as cosmos."

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN LAYA[1] CENTRES a AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY BE WITH[2] AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a) The seven Laya Centres are the seven zero-points, using the term zero in the same sense that Chemists do. It indicates, in Esotericism, a point at which the reckoning of differentiation begins. From these Centres—beyond which Esoteric Philosophy allows us to perceive the dim metaphysical outlines of the Seven Sons of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the Elements which enter into the constitution of our Solar System. It has often been asked what is the exact definition of Fohat and its powers and functions, for he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the Commentary on STANZA 5. As well said in the Bhagavad Gita lectures: "The whole cosmos must necessarily exist in the one source of energy from which this light [Fohat] emanates. Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven, and it is stated by the same authority that Prāṇa or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. For just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. So does Fohat. [Fohat has several meanings, as already shown. He is called the 'Builder of the Builders,' the Force that he personifies having formed our Septenary Chain.] He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the 'spirit' of ELECTRICITY which is the LIFE of the Universe." As an

[1] Madhya is said of something whose commencement and end are unknown, and Para means in the [illegible] expression all tends to intimate and to [illegible] of time.

Op. cit., p. 30.

[2] From the Sanskrit layam, the point at which every differentiation has ceased.

Five Years of Theosophy, Art. "Personal and Impersonal God," p. 208, 1885 edition.

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abstraction we will call it the ONE LIFE as an objective and evident Reality we place at the upper rung with a descendant scale of manifestation which begins at the upper rung with the One Unknowable Reality and ends at Omnipresent Mind and Life in every atom of Matter. Thus, while Science speaks of its evolution through crude matter, blind force and senseless motion, the Occultists point to intelligent Law and sentient LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those Powers behind him, whom the Christians call the "Messengers" of their Elohim, and we the Messenger of the primordial Sons of Life and Light.

(b) The "Elementary Germs" with which he kills Sien Tchan (the Universe) are, when Sin (the Heaven of Mind) or that which is absolute, are the Atoms of Science and the Monads of Leibnitz.

"THE SEVEN. FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR MANIFESTED, THREE HIDDEN; FIVE MANIFESTED, TWO HIDDEN; SIX REVEALED, ONE HIDDEN; SEVEN HALF CONCEALED, SIX TO BE MANIFESTED, ONE LAID ASIDE (a). LASTLY SEVEN SMALL WHEELS REVOLVING, ONE GIVING BIRTH TO THE OTHER (b).

(a) Although these Stanzas refer to the whole Universe after a Mahâpralaya (Universal Dissolution), yet this sentence, as any student of Occultism may see, refers also, by analogy, to the evolution and final formation of the primitive, though compound, Seven Elements on our Earth. Of these, four Elements are now fully manifested, while the fifth, Æther, is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, as germs, were of course primarily evolved from the ONE Element in its second stage, Father-Mother, the Differentiated World's Soul, not what is termed the "Over-Soul" by Emerson—whether we call it, with modern Science, Cosmic dust and Fire-Mist, or with Occultism, Âkâsha, Jîvâtmâ, Divine Astral Light, or the "Soul of the World." But this first stage of Evolution was in due course of time followed by the next. No world, and no heavenly body, could be constructed on the objective plane had not the Elements been already sufficiently differentiated from their primeval live resting in Laya. The latter term is a synonym of Nirvâna. It is, in fact, the Nirvanic dissociation of all substances merged after a life-Cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that was, the realm of negativeness where lie latent during their period of rest the active forces of the Universe.

Elements — Fire

Now, speaking of Elements, it is made the standing reproach of the Ancients that they supposed their Elements simple and undecomposable. [The shades of our pre-historic ancestors might return the compliment to modern Physicists, now that new discoveries in Chemistry have led Prof. W. Crookes, F.R.S., to admit that Science is yet a thousand leagues from a knowledge of the compound nature of the simplest molecule. From him we learn that such a thing as a really simple molecule entirely homogeneous is terra incognita in Chemistry. "Where are we to draw the line?" he asks. "Is there no way out of this perplexity? Must we either make the elementary examinations so stiff that only one or two candidates can pass, or must we open the examination doors so wide that the number of admissions is limited only by the number of applicants." And then the learned chemist gives striking instances. He says:

"Take the case of yttrium. It has its definite atomic weight, it behaved in every respect as a simple body—an element, to which we might indeed add, but from which we could not take away. Yet this yttrium, thus supposed homogeneous, on being submitted to a certain method of fractionation, was resolved into two portions, not identical among themselves and exhibiting a gradation of properties. One, also, the base of yttrium. Here was a body retaining the essential characters of an element, it had been separated with much difficulty from other bodies which approximated nearly to it in their properties, and during the process it had undergone very severe treatment and very close scrutiny. But even, and yet, there, who, reading this assumed homogeneous body by a peculiar process of fractionation, resolved it into two bodies, praseodymium and neodymium, he seen with its an paler hues are near its side. Further, we even now have no certainty that neodymium and praseodymium are simple bodies. On the contrary, they have so exhibited symptoms of breaking up. Now, if are supposed element on proper treatment is thus found to consist of dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other elements, perhaps in all elements, if treated in the right way. We may even ask where the process of breaking up is to stop, a process which, of course, presupposes variations between the individual molecules of each species. And in these subtle differentiations we naturally find bodies approaching more and more closely to each other."

Once more this reproach against the Ancients is an unwarrantable statement. Their initiated philosophers at any rate can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning. Had they been ignorant of the Heterogeneity of their Elements, they would have had no personifications of Fire, Air, Water, Earth and Æther; their Cosmic gods and goddesses would never have been blessed with such posterity, with so many sons and daughters, elements born from and within each respective Element. Alchemy and Occult phenomena would have been a delusion and a snare, even in theory, had the Ancients been

* Presidential Address before the Royal Society of Chemistry, March 1888.

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gen ant of the potentialities and correlative functions and attributes of every element that enters into the composition of Air Water Earth and even Fire the latter a term unknown to this day to Modern Science which is obliged to call it Motion evolution of gas and heat state of ignition defining it by its outward aspects in short in ignorance of its nature

But what Modern Science seems to fail to perceive is that differentiated as may have been those simple chemical atoms which archaic philosophy called the creators of their respective Parents fathers brothers husbands of their mothers and these mothers the daughters of their own sons like Adri and Daksha for example differentiated as these elements were in the beginning still they were not the compound bodies known to Science as they are now Neither Water Air nor Earth a synonym for solids generally existed in their present form representing the only three states of matter recognized by Science for all these and even Fire are productions already recombined by the atmospheres of completely formed globes so that in the first periods of the earth's formation they were something quite sui generis Now that the conditions and laws ruling our Solar System are fully developed and that the atmosphere of our earth as of every other globe has become so to say a crucible of its own Occult Science teaches that there is a perpetual exchange taking place in space of molecules or rather of atoms circulating and thus changing their combining equivalents on every planet Some men of science and these among the greatest Physicists and Chemists begin to suspect this fact which has been known for ages to the Occultists The spectroscope shows only the probable similarity on external evidences of terrestrial and sidereal substance it is unable to go any further or to show whether or not atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet physically and chemically The scale of temperature from the highest degree to the lowest that can be conceived of may be imagined to be one and the same in and for the whole Universe: nevertheless, its properties, other than those of dissociation and reassociation, differ on every planet; and thus atoms enter into new forms of existence, undreamed of, and incognizable to, Physical Science. As already expressed in Five Years of Theosophy, the essence of cometary matter for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar." And even that matter during rapid passage through our atmosphere, undergoes a certain change in its nature

Thus not only the elements of our planet, but even those of all its sisters in the Solar System, differ in their combinations as widely from each other as from the cosmic element beyond our solar circle

Therefore they cannot be taken as a standard for comparison with the elements in other worlds. [In fact each world has its Fohat, which is omnipresent in its own sphere of action But there are as many Fohats as there are worlds each varying in power and degree of manifestation The individual Fohats make one universal, collective Fohat the aspect-entity of the one absolute Non-Entity, which is absolute Be-ness, SAT Millions and billions of worlds are produced at every Manvantara as we said Therefore there must be many Fohats, whom we consider as conscious and intelligent forces This no doubt is the disgust of scientific minds Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable though supersensuous states of Matter and as possible objects of perception to beings endowed with the requisite sense:

Enshrined in its pristine virgin state within the Bosom of the Eternal Mother every atom born beyond the threshold of her realm is doomed to incessant differentiation The Mother sleeps, yet is ever breathing And every breath sends out into the plane of manifestation her protean products, which, carried on by the wave of efflux, are scattered by Fohat, and driven toward or beyond this or another planetary atmosphere Once caught by the alien the atom is lost its pristine purity is gone for ever unless Fate dissociates it by leading it to a "current of EFFLUX" (an Occult term meaning quite a different process from that which the ordinary word implies when it may be carried once more to the border and where it had previously perished and taking its flight not into Space above but into Space within, be brought under a state of differential equilibrium and happily re-absorbed Were a truly learned Occultist Alchemist to write the Life and Adventures of an Atom, he would secure thereby the supreme scorn of the modern Chemist though perchance also his subsequent gratitude [Indeed if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly "Exact Science," as the

This is a page [illegible] the same man of Science in the lecture referred to above who quotes [illegible] Mendeleyev saying that the elements are not absolutely homogeneous." He writes [illegible] We have [illegible] but they have not been able to identify

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Alchemists of old did he might be repaid for his audacity] However it may be the Breath of the Father Mother issues cold and subtle and gets hot and strong so could once more and be purified in the eternal bosom of Inner Space says the Commentary Man absorbs cold pure air on the mountain top and throws it out impure hot and transformed Thus the higher atmosphere of every globe being its mouth and the lower its lungs the man of our planet breathes only the refuse of Mother therefore he is doomed to die thereon. [He who would allotropize sluggish oxygen into ozone to a measure of alchemical activity reducing it to its pure essence (for which there are means would discover thereby a substitute for an Elixir of Life and prepare it for practical use]

6 The process referred to as the Small Wheels one giving birth to the other takes place in the sixth region from above and on the plane of the most material world of all in the manifested Kosmos our terrestrial plane These " Seven Wheels are our Planetary Chain. By " Wheels the various spheres and centres of forces are generally meant but in this case they refer to our septenary Ring.

4 HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS PLACING THEM ON THE IMPERISHABLE CENTRES (a)

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY-DUST HE MAKES BALLS OF FIRE RUNS THROUGH THEM AND ROUND THEM INFUSING LIFE THEREINTO THEN SETS THEM INTO MOTION SOME ONE WAY SOME THE OTHER WAY THEY ARE COLD HE MAKES THEM HOT THEY ARE DRY HE MAKES THEM MOIST THEY SHINE. HE FANS AND COOLS THEM (b). THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER DURING SEVEN ETERNITIES

(a) The worlds are built " in the likeness of older Wheels " i.e., of those that had existed in preceding Manvantaras and went into Pralaya; for the law for the birth growth and decay of everything in Kosmos from the Sun to the glow-worm in the grass, is ONE There is an everlasting work of perfection with every new appearance but the Substance Matter and Forces are all one and the same. And this Law acts on every planet through minor and varying laws

The " Imperishable [Laya] Centres " have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The Worlds are built neither upon, nor over nor in the Laya Centres, the zero-point being a condition, not a mathematical point

Writes — A period of 311,040,000,000,000 years, according to Brahmanical calculations.

b Bear in mind [illegible] destructive Force of Cosmic Electricity is said metaphorically to have sprung like Rudra from the head of Brahma from the Brain of the Father and the Bosom of the Mother and then to have metamorphosed himself into a male and a female i.e polarized himself into positive and negative electricity He has Seven Sons who are his Brothers. Fohat is forced to be born, time after time, whenever any two of his Son-Brothers " indulge in too close contact—whether an embrace or a fight To avoid this, he unites and binds together those of unlike nature, and separates those of similar temperaments. This, as any one can see, relates of course, to electricity generated by friction and to the law of attraction between two objects of unlike, and repulsion between those of like polarity The Seven Son Brothers however represent and personify the seven terms of cosmic magnetism called in Practical Occultism the Seven Radicals, " whose co-operative and active progeny are, among other energies Electricity, Magnetism, Sound, Light Heat, Cohesion, etc. Occult Science defines all these as super sensuous effects in their hidden behaviour and as objective phenomena in the world of sense the former requiring abnormal faculties to perceive them, the latter cognizable by our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a Great ILLUSION, the nearer a body is to the UNKNOWN SUBSTANCE the more it approaches Reality, as being the farther removed from this world of Maya Therefore, though the molecular constitution of these bodies is not deducible from their manifestations on the plane of consciousness they nevertheless, from the standpoint of the Adept Occultist possess a distinctive objective if not material structure in the relatively noumenal as opposed to the phenomenal Universe " Men of science may term them Force or Forces generated by matter or modes of its motion they will Occultism sees in these effects Elementals (Forces and, in the direct causes producing them, intelligent DIVINE Workmen. The intimate connection of these Elementals, guided by the unerring hand of the Rulers, with the elements of pure Matter—their correlation we might call it—results in our terrestrial phenomena, such as light, heat, magnetism, etc etc Of course we shall never agree with the American Substantialists who call every Force and Energy whether light heat Electricity or Cohesion an

[illegible] the scientific theory [illegible] teaching and [illegible] the [illegible] of the age New York A W [illegible] Ph Dr C Editor [illegible] August and September 1886

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"Envoy." For this would be equivalent to calling the noise produced by the rolling of the wheels of a vehicle an entity—thus confusing and identifying that noise with the driver outside and the guiding Master Intelligence within the vehicle. But we do certainly give that name to the drivers and to these guiding intelligences the using Dhyân Chohans as has been shown. The Elementals, the Nature-Forces, are the unseen through invisible or ether imperceptible secondary causes and in themselves the effects of primary Causes behind the veil of all terrestrial phenomena. Electricity, light, heat, etc., have been aptly termed the "Ghosts" or "Shadows" of Matter in Motion, i.e. supersensuous states of Matter whose effects only we are able to cognize. To expand then the simile given above. The sensation of light is like the sound of the rolling wheels, a purely phenomenal effect having no existence outside the observer. The proximate exciting cause of the sensation is comparable to the driver, a supersensuous state of matter in motion, a Nature-Force or Elemental. But behind his, just as the owner of the carriage directs the driver from within, stands the higher and noumenal cause, the Intelligence from whose essence radiate these States of Mother, generating the countless myriads of Elementals or Psychic Nature Spirits, just as every drop of water generates its physical infinitesimal infusoria. It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another, during Pralaya. When a planet dies, its morrowing principles are transferred to a new or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body.

It is most remarkable that while honestly confessing their entire ignorance of the true nature of even terrestrial matter, primordial substance being regarded more as a dream than as a sober reality, the Physicists should nevertheless set themselves up as judges of that matter and claim to know what it is, like and is not able to do, in various combinations. Scientists know this matter hardly skin-deep, and yet they will dogmatize: "It is a mode of motion, and nothing else." But the force that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, undeniably, "a mode of motion." It is as undeniably not a quality of the matter or the particles of that speck, and it emanates from the living and thinking "Entity" that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is so far known—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in

See Glos. Nomade Sid Agnes, Vol. 2, Section 14.

the acceptation of the intervention of our Nature Spirits in every natural phenomenon.

The Occultists, who if they would express themselves correctly, do not say that matter, but only the substance of matter, i.e. Mulaprakriti, the Root of all, is indestructible and eternal, assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are in fact, i.e., in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (see Proem). When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW, Theists may call it God—stays, or rather modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe. "The Great Breath digs through Space seven holes into Laya, to cause them to circumgyrate during Manvantara," says the Occult Catechism. We have said that Laya is what Science may call the zero-point or line, the realm of absolute negativeness, or the one real absolute Force, the NO-THING of the Seventh State of that which we ignorantly call and recognize as "Force," or again the Noumenon of Undifferentiated Cosmic Substance, which is itself an unreachable and unknowable object for finite perception; the root and basis of all states of objectivity and also subjectivity; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning, if we try to imagine a "neutral centre"—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter, each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place, and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, for us the matter of the lower plane there vanishes from our perception—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such "Neutral Centres" then are produced by Fohat, who, when, as Milton has it:

> Fair foundations (are) laid whereon to build

quickens matter into activity and evolution.

* Such, we believe, is the name applied to what he also calls "Ether." Dr. W. Kern, of Philadelphia, the inventor of the famous "Motor" so called, as he somewhat hopes to realize, calls the more power of the world.

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The Primordial Atom Anu, cannot be multiplied either in its pregenetic state or its premogeneity therefore it is called the "SUM TOTAL" of course figuratively as that SUM TOTAL is boundless. That which is the abyss of nothingness to the Physicist who knows only the world of visible causes and effects is the boundless Space of the Divine Plenum to the Occultist. Among many other objections to the doctrine of an endless evolution and involution or reabsorption of the Kosmos a process which according to the Brahmanical and Esoteric Doctrine is without beginning or end the Occultist is told that it cannot be since by all the admissions of modern scientific philosophy it is a necessity of Nature to run down. If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony how we may ask do your Positivists and Free-thinkers and Scientists account for the phalanx of active stellar systems around us? They had eternity to "run down" in why then is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet "run down" and Astronomy does not seem to be acquainted with many such dead planets. The query is unanswerable. But apart from this it must be noted that the idea of the amount of transformable energy in our little system coming to an end is based purely on the fallacious conception of a white-hot incandescent sun perpetually radiating away its heat without compensation into space. To this we reply that nature runs down and disappears from the objective plane only to re-emerge after a time of rest out of the subjective, and to re-ascend once more. Our Kosmos and Nature will run down only to re-appear on a more perfect plane after every PRALAYA. The MATTER of the Eastern philosophers is not the matter and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as the "science of the limits to our knowledge"? To what have the many attempts made by Science to bind connect and define all the phenomena of organic life by mere physical and chemical manifestations brought us? To speculation generally mere soap-bubbles that have burst one after the other before the man of Science were permitted to discover real facts. All this would have been avoided and the progress of knowledge would have proceeded with gigantic strides had only Science and its philosophy abstained from accepting hypotheses merely on the one sided knowledge of their Matter. [The behaviour of Uranus and Neptune whose satellites, four and one in number respectively revolved it was thought in their orbits from

[illegible]

East to West, whereas all the other satellites rotate from West to East—is a very good instance, as showing how unreliable are all a priori speculations, even when based on the strictest mathematical analysis. The famous hypothesis of the formation of our Solar System out of nebulous rings put forward by Kant and Laplace, was chiefly based on the assumed fact that all the planets revolved in the same direction. Laplace, relying on this mathematically demonstrated fact in his own time, and calculating on the theory of probabilities, offered to bet three milliards to one that the next planet discovered would have in its system the same peculiarity of motion eastward. The immutable laws of scientific mathematics got "worsted by further experiments and observations." This idea of Laplace's mistake prevails generally to this day but some Astronomers have finally succeeded in demonstrating "that the error has been in accepting Laplace's assertion for a mistake; and steps to correct the error, without attracting general attention, are now being taken. Many such unpleasant surprises are in store for hypotheses of even a purely physical character. What further disillusions, then, may there not be in questions concerning a transcendental, Occult Nature? At any rate, Occultism teaches that the so-called "reverse rotation" is a fact.]

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore, or of fathoming the ultimate nature and essence of these grains when palpable and visible on the palm of the Naturalist how can any Materialist limit the laws which govern the changes in the conditions and being of the atoms in Primordial Chaos or know anything certain about the capabilities and potency of the atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far more numberless in space than the grains on the ocean shore—may differ in their constitution along the lines of their planes of existence as the soul substance differs from its vehicle the body. Each atom has seven planes of being or existence we are caught and each plane is governed by its specific laws of evolution and absorption. Ignorant of any even approximate chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system Astronomers Geologists and Physicists with each new hypothesis are drifting farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy in the plan of structure between the trans solar systems and the solar planets, does not necessarily bear upon the finite conditions, to which every visible

[illegible]

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body is subject. In this our plane of being. In Occult Science, this law of Analogy is the first and most important key to Cosmic physics but it has to be studied in its minutest details and turned seven times before one comes to understand it. Occult Philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition, "the Kosmos is eternal in its unconditioned collectivity and finite but in its conditioned manifestations," on this one-sided physical enunciation that "it is a necessity of Nature to run down"?

SOME FACTS AND EXPLANATIONS

With this Shloka ends that portion of the STANZAS relating to the Cosmogony of the Universe after the last Mahápralaya, or Universal destruction, which, when it comes, sweeps out of Space every differentiated thing Gods as well as Atoms like so many dry leaves. From this verse onwards the STANZAS are only concerned with our Solar System in general with the Planetary Chains therein inferentially and with the history of our Globe (the Fourth and its Chain) especially. All the STANZAS and verses which follow in this volume refer only to the evolution of and on our Earth. With regard to the latter a strange tenet—strange from the modern scientific standpoint only, of course—is held, which ought to be made known.

But before entirely new and somewhat startling theories are presented to the reader they must be prefaced by a few words of explanation. This is absolutely necessary as these theories clash not only with modern Science, but, on certain points, contradict earlier statements made by other Theosophists who claim to base their explanations and renderings of these teachings on the same authority as we do.

This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine, whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations in their endeavour to present a complete system to the public. Thus the reader who is already a student of Theosophy must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure because they were necessarily left incomplete. Many are

The comparisons on the STANZAS are reviewed later on.
[1] In Esoteric Buddhism, 1883, and Man: Fragments of Forgotten History, by Two Chelas, 1885.

the questions upon which even the author of Esoteric Buddhism (the best and most accurate of all such works) has not touched. On the other hand, even he has introduced several mistaken notions, which must now be presented in their true mystic light, as far as the present writer is capable of so doing.

Let us then make a short break between the Shlokas just explained and those which follow, for the cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the SECRET DOCTRINE which have been presented to the public under a more or less uncertain and sometimes mistaken light.

A FEW EARLY THEOSOPHICAL MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN

Among the eleven STANZAS omitted, there is one which gives a full description of the formation of the Planetary Chains one after another after the first Cosmic and Atomic differentiation had commenced in the primitive ACOSMISM. It is idle to speak of "laws arising when Deity prepares to create," for laws, or rather LAW, are eternal and uncreated; and again Deity is Law, and vice versa. Moreover, the one eternal LAW unfolds every thing in the "to be" manifested Nature on a sevenfold principle; among the rest, the countless circular Chains of Worlds, composed of seven Globes, graduated on the four lower planes of the World of Formation, the three others belonging to the Archetypal Universe. Out of these seven, only ONE, the lowest and the most material of these Globes, is within our plane or means of perception, the six others lying outside it and being therefore invisible to the terrestrial eye. Every such Chain of Worlds is the progeny and creation of another, lower, and dead Chain, its reincarnation so to say. To make it clearer, we are told that each of the planets, of which seven only were called sacred, as being ruled by the highest Regents or Gods, and not at all because the Ancients knew nothing of the others[1], whether known or unknown, is a septenary, as also is the Chain to which the Earth belongs. For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our Globe, probably, is to the inhabitants, if any, of the other planets, because they are all on the same plane, while the superior yellow globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative positions are

[1] Many more planets are enumerated in the Secret Books than in modern astronomical works. See Esoteric Buddhism.

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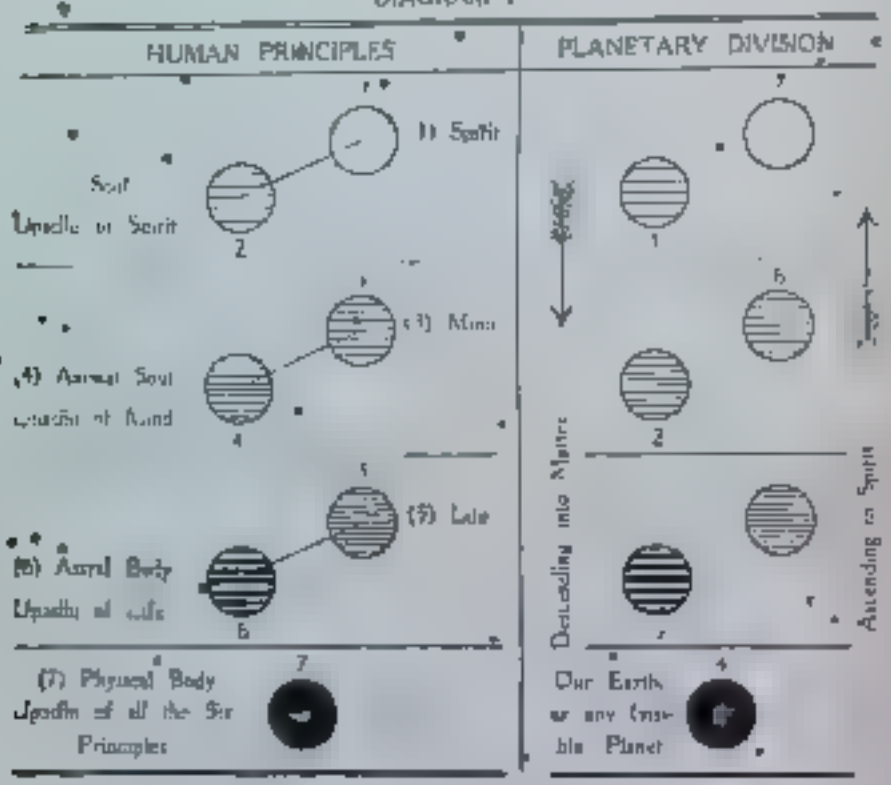
given further on, and also in the diagram appended to the comments on Shloka 6 of JANTA 5, a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call the principles in Man. The seven are on three material planes and one spiritual plane, answering to the three Upadhis (material bases), and one spiritual vehicle (Vâhana) of our seven Principles in the human division. If for the sake of a clearer mental conception, we imagine the human Principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:

DIAGRAM I



As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but in truth ought not to be done.

The Principles, as usually named after the manner of Esoteric Buddhism and other works, are: 1. Atma; 2. Buddhi (Spiritual Soul); 3. Manas (Human Soul); 4. Kâma Rupa (Vehicle of Desires and Passions); 5. Prâna; 6. Linga Sharira; 7. Sthûla Sharira.

The dark horizontal lines of the lower planes are the Upâdhis in the case of the human Principles, and the planes in the case of the Planetary Chain. Of course, as regards the Human Principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical sense—of the two, and their interblending for the great coming "struggle for life" that awaits both Entities. "Entity" may be thought a strange term to use in the case of a Globe, but the ancient philosophers who saw in the Earth a huge "animal" were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only Element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions: the vestibule—

> to glorious mansions,
> Through which a moving crowd for ever press.

But this only shows how admirably Occult Philosophy fits every thing in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of Physical Science.

Having learned thus much, the Mystic will be better prepared to understand the Occult teaching, though every formal student of modern Science may, and probably will, regard it as preposterous nonsense. The student of Occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the Moon the projection of a portion of our Earth, extruded when the latter was a globe in fusion, a molten plastic mass.*

It is said, moreover, that the Planetary Chains having their "Days" and their "Nights"—i.e., periods of activity or life, and of inertia or death—behave in heaven as do man on earth: they generate their likes, grow old,

* Says Mr. Samuel Laing, the author of Modern Science and Modern Thought: "The astronomical conclusions are illegitimate based on data to unintelligible that while in some cases they give results [illegible] by [illegible] in others they give results almost correctly [illegible] or in that which supposes the Moon to have been thrown off, one, the earth was rotating in three hours, at a time when actual calculation assigned to a [illegible] would require 50 million of years to have it rotate in twenty-four hours instead of twenty-five to 48!" And if Physicists perish in such speculations, why should the Cosmogony of the Occult be laughed at as exaggerated?

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and become personally active, their spiritual principles only living in their progeny as a survival of themselves.*

Without attempting the task of the [illegible] of the whole process in all its complexities, enough may be said to give an approximate idea of it. When a Planetary Chain [illegible] its globe A before finally dying out, **sends all its energy and principles into a neutral centre** or [illegible] and thereby becomes a new nucleus of undifferentiated substance or matter, [illegible] called into activity [illegible]. Suppose such a process to have taken place in the lunar Planetary Chain. I have opposite against my argument [illegible] through Mr. Darwin's theory quoted below but only been upset even if the fact has not yet been ascertained by mathematical calculation that the Moon is greater than the Earth. Imagine the [illegible] globes of the Moon [illegible] before the Globe A of our seventh evolved, just in the same position in relation to each other as the fellow globes of our Chain now occupy in regard to our Earth. And now it will be easy to imagine further Globe A of the lunar Chain becoming Globe A of the Terrestrial Chain and dying next, Globe B of the former sending its energy into Globe B of the new Chain, then Globe C of the [illegible] creating its progeny. Sphere C of the terrene Chain, then the Moon, our satellite, pouring forth into the lowest Globe of our Planetary Chain, Globe D, our Earth, all its life energy and powers, and having transferred them to a new entire becoming virtually a dead planet, in which since the birth of our Globe rotation has almost ceased. [The moon is the satellite of our Earth, under any but this does not invalidate the theory that she has given to the Earth all but her [illegible]. For Darwin's theory to hold good, besides the hypothesis of upset of her [illegible] more incongruous speculation has to be invented. The Moon is old and has cooled nearly to the same as regards the Earth. The Moon, if the earth is [illegible] years old, gave its incarnation [illegible] eleven and two thirds millions of years ago, since that stage. And if our Moon, but a stretch from our Earth, they can not, under any circumstances, be established on the Moons of other planets. The Astronomers do not know. Why should Venus and Mercury have no satellites, and for what, when they exist, were they formed? Be sure we say, science [illegible] the key of matter to open the mysteries of Nature, [illegible] seven keys and explains what science fails to see. Mercury and Venus have no satellites, but they had, perhaps, [illegible] the Earth had. Both are far older than the Earth, and before one [illegible] reaches her seventh Round, her mother

* In Esoteric Buddhism, "The Constitution of Man," and the "Planetary [illegible]

Moon will have disappeared [illegible] Moons of the other planets have, or have not, as the case may be, since there are planets which have several Moons, a mystery again [illegible] Astronomy has [illegible].

The Moon is now the [illegible] the shadow dragged after the new body into which her energy, powers, and principles are transfused. The now is doomed, during ages to be ever pursuing the path to be already trod by and to attract her progeny. Constantly vampirized by her, and she avenges herself in [illegible] through and through with the noxious, invisible and poisoned influence which emanates from the occult side of her nature. For the [illegible] dead, yet a living body, the particles of her decaying corpse are all of active and destructive life, through the body which they and further [illegible] souless and lifeless. The entire [illegible] emanations are at the same time beneficent and maleficent, a [illegible] parallel on earth is the fact that the grass and plants are nowhere more lusty and thriving than on graves, while at the same time it is the graveyard or corpse emanations which kill. And like all ghouls or vampires, the Moon is the friend of the sorcerers and the [illegible] of the [illegible]. From the [illegible] and the later times of the witches of Thessaly, down to some of the present Tantrikas of Bengal, her nature and properties have been known to every Occultist, but have remained a closed book for Physicists.

Such is the Moon from the astronomical, geological and physical standpoints. As to her metaphysical and psychic nature, it must remain an occult secret in this work, as it was in the volume entitled Esoteric Buddhism, notwithstanding the rather sanguine statement made therein that "there is not much mystery left now in the realm of the eighth sphere." These are topics, indeed, on which the Adepts are very reserved in their communications to uninitiated pupils, and once they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

Yet, without treading upon the forbidden ground of the eighth sphere, it may be useful to state some additional facts with regard to the astral [illegible] of the lunar Chain, the [illegible] Ancestors, as they play a leading part in the coming Anthropogenesis. This being, as it [illegible] the septenary Constitution of man; and as some discussion has arisen of late about the best classification to be adopted for the division of the microcosmic entity, two systems are now appended with a view to facilitate comparison. The subjoined short article is from the pen of Mr. T. Subba Row, a learned Vedantin scholar. He prefers the Brahmanical division of the Raja Yoga, and from a metaphysical point of view he is quite right. But as it is a question of simple choice and

* [illegible] English edition [illegible]

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expediency we hold in this work to the same spoonfed popular view of the Tibetan Himalayan Arhat Esoteric school. The drawing table and other illustratory tables are reprinted from the Theosophist and are also contained in Five Years of Theosophy.

THE SEPTENARY DIVISION IN DIFFERENT INDIAN SYSTEMS

We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man.

Esoteric Doctrine	Vedanta	Arhat Raja Yoga
Sthula Sharira	Annamayakosha	Sthulopadhi
2 Prana	Pranamayakosha	
3 The Vehicle of Prana		
4 Kama Rupa		
a Passions and feelings, etc.	Manomayakosha	Sukshmopadhi
5 Mind		
b Vijnanam	Vijnanamayakosha	
6 Spiritual Soul	Anandamayakosha	Karanopadhi
7 Atma	Atma	Atma

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division as it is merely the vehicle of Prana. It will also be seen that the fourth principle is included in the third Kosha, Sheath, as the same principle is but the vehicle of will-power which is but an energy of the mind. It must also be noticed that the Vijnanamayakosha is considered to be distinct from the Manomayakosha as a division to made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth and its higher part which attaches itself to the latter and which is in fact the base of the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is for all practical purposes connected with

Pa[illegible] Kosha [illegible] every man [illegible] Life
the Astral Body [illegible] Sheath

Raja Yoga, the best and simplest. Though there are seven principles in man, we figure but three distinct upadhis, bases, in each, which the Atma may work independently of the rest. These upadhis can be separated by an Adept without killing himself. He can separate the seven principles from each other without destroying his constitution.

The student will now be better prepared to see that between the three upadhis of the Raja Yoga and its Atma and the three upadhis, Atma and his additional three division, there is needs but very little difference. Moreover, as every Adept in Chinamayan or Tibet, Himalayan India, of the Patanjali, the Aryasanga or the Mahayana schools, has to become a Raja Yogi, he must therefore accept the Taraka Raja classification in principle and theory, whatever classification he resorts to for practical and Occult purposes. Thus it matters very little whether one speaks of the three upadhis with their three aspects and Atma, the eternal and imperishable synthesis, or calls them the Seven Principles.

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary Chains of Worlds in the Solar Kosmos, the teaching is briefly as follows:

1. Everything in the metaphysical or in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion Globes. The evolution of life proceeds on these seven Globes or bodies, from the First to the Seventh, in Seven ROUNDS or Seven Cycles.

2. These Globes are formed by a process which the Occultists call the rebirth of Planetary Chains (or Rings). When the Seventh and last Round of one of such Rings has been entered upon, the highest or first Globe, followed by all the others down to the last, instead of entering upon a certain time of rest or [illegible] in the previous Rounds, begins a period of The planetary dissolution Pralaya is at hand, and its hour has struck. Each Globe has to transfer its life and energy to another planet.

3. Our Earth, as the visible representative of its invisible superior fellow globes, its [illegible] or Principle, has to live as have the others through seven Rounds. During the [illegible] three it forms and consolidates during the fourth it settles and [illegible] during the last three it gradually returns to its first ethereal form, it is spiritualized, so to say.

4. Its Humanity develops fully only in the Fourth—our present Round. Up to this Fourth Life-Cycle, it is relegated to as Humanity only for lack of a more appropriate term. Like the grub which becomes chrysalis and

See Diagram II. p. 195

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butterfly. Man, or rather that which becomes Man, passes through all the forms and kingdoms during the first [illegible] and gets through the human shapes during the [illegible] Rounds. As we go on, [illegible] the ominence ment of the fourth in the ascent of life [illegible] and karma [illegible] the first form [illegible] even the [illegible] and [illegible] in the evolution [illegible] in Volumes 4 and 4. During the three Rounds [illegible] Divyan Chakshus Hue [illegible] Man [illegible] become a god and [illegible] every other Atom in the Universe.

*Beginning [illegible] with the Second Round, Evolution proceeds already on quite a different plane. It [illegible] the first Round that Man-Body Man becomes a human being on the A (rebecomes) a mineral, a plant, an animal, on Globes B and C. [illegible] changes entirely from the Second Round, but we have learned evidence [illegible] and a adept vows to say nothing before the time for saying [illegible] has come.

5. Every Life Cycle on Globe C, our Earth, is composed of seven Root Races. They commence with the ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the Terrestrial Round to its close. One is a Planetary Round, from Globe A to Globe G, the seventh; the other, the Globe Round, or the Terrestrial.

This is very well described in Esoteric Buddhism and needs no further elucidation for the time being.

6. The First Root Race, or the first Men on earth, irrespective of form, were the progeny of the Celestial Men, rightly called in Indian philosophy the Lunar Ancestors, or the Pitris, of which there are seven Classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Volume 5 and 4, no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the Occult doctrine, need particular notice. Esoteric Buddhism is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enlarge at length upon its merits here. It is an excellent book and has done still more excellent work. But this does not alter the fact that it contains many mistakes no doubt, and that it has led many Theosophists and lay readers to form an erroneous conception of the Eastern Secret Doctrine. Moreover, it seems, perhaps a little too materialistic.

Extract from the Teacher's letter, [illegible] Mahatma's library, [illegible] pp. 177-8.

*We are not concerned with the other Globes in this dark except incidentally.

Man, which came later, was an attempt to present the archaic doctrine from a more [illegible] standpoint [illegible] the Adepts [illegible] right to render [illegible] Master [illegible] thought out, unfortunately misunderstood. The work also speaks of the evolution of the [illegible] Karma, a man on Earth and [illegible] pages of a philosophical character. [illegible] It has failed in its mission, because the conditions required for a correct translation [illegible] were not present. [illegible] Esoteric cosmogony in general, and the evolution of the human Monad especially, differ so [illegible] other Theosophical works written independently by beginners, that it becomes impossible to proceed with the present work without some mention of these two earlier volumes, for both have a number of adherents, Esoteric Buddhism especially. The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings, and corrected. If one of the said works has too pronounced a bias toward materialistic Science, the other is decidedly too idealistic, and at times is fantastic.

From the doctrine, rather incomprehensible to Western minds—which deals with the periodical obscurations and successive Rounds of the Globes along their circular Chain—were born the first perplexities and misconceptions. One of such has reference to the Fifth and even Sixth-Rounders. It was once stated that a Round was preceded and followed by a long Pralaya, a period of rest, which created an impassable gulf between two Rounds, until the time came for a renewed cycle of life. We can understand the anxiety of speaking about Fifth and Sixth Rounders in our Fourth Round. Gautama Buddha, it was held, was a Sixth Rounder. Plato and some other great philosophers and teachers, it is Rounders. How could it be? One Master taught and affirmed that there were such Fifth Rounders now on earth, and though understood to say that mankind was yet in the Fourth Round, in another place he seemed to say that we were in the Fifth. To this an "apocalyptic answer" was returned by another teacher: "A few drops of rain do not make a monsoon, though they presage it." "No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years." This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to solve Enigmas and reconcile the two statements. And as

Man, [illegible] Fourth [illegible]

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the Master kept as [illegible] the study [illegible] hence they were accused of [illegible] contradiction and [illegible] But they were simply allowing the pupils to [illegible] in order to teach a lesson which the Western mind [illegible] needs in their [illegible] and arrogance and in their habit of [illegible] every metaphysical [illegible] without allowing any margin for Eastern metaphor and [illegible] Orientalists had made a [illegible] the Master [illegible] philosophy and [illegible] sophists we now doing the same with regard to Eastern [illegible] to this day it is evident that the [illegible] have [illegible] to understand the meaning of [illegible] Fifth and Sixth Rounders [illegible] simply that every Round brings about a new development and even an entire change in the mental psychic spiritual and physical constitution of man as these principles evolving in an ever ascending scale. Hence it proves that those persons who like Confucius and Plato belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round whose mankind is destined to find itself on the scale of evolution, immensely higher than is our present humanity. Similarly Gautama Buddha Wisdom incarnate was the higher and greater than all the men we have mentioned who are called Fifth-Rounders and so Buddha and Shankarâcârya are termed Sixth Rounders, [illegible]. Hence again the concealed wisdom of the remark pronounced at the time evasive a few drops of rain do not make a monsoon though they presage it.

And now the truth of the following remark in Esoteric Buddhism will be fully apparent.

[illegible]

As the author of the remark was himself, as he says, an untrained [illegible] in Buddhism his own inferences and his better knowledge of modern astronomical speculations than of ancient doctrines led him quite naturally and unconsciously to himself to [illegible] a few instances of detail rather than of any broad [illegible]. One such [illegible] now be noticed. It is a thing [illegible] is calculated to lead many a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the annotations of the 5th edition so the path may be revised and perfected. There were

Esoteric Buddhism, p. 45, 5th edition.

several reasons for the [illegible] which the Teacher [illegible] answers, the questions being [illegible] while on the other hand [illegible] Nevertheless notwithstanding the [illegible] that [illegible] is better than no [illegible] to have been. As a [illegible] question [illegible] were somewhat [illegible] by the European [illegible] the Mystery of the Eighth sphere [illegible] relation to the Moon and [illegible] the obvious statement that two of the superior globes of the terrestrial Chain were two of our well known planets, besides the earth. There are only two other worlds of our chain which are [illegible] Mars and Mercury.

This was a great mistake. But the blame [illegible] be attached as much to the vagueness and incomplete [illegible] the Master's answer as to the question of the learned [illegible] which was equally vague and indefinite.

It was asked: What planets or those known to ordinary Science besides Mercury belong to our system of worlds? Now A by system of worlds, our Terrestrial Chain or String, was intended in the mind of the questioner instead of the Solar System of Worlds, as it should have been; then of course the answer was bound to have been misunderstood. For the reply was: Mars and four other planets, of which Astronomy knows nothing. Neither A, B nor Y, Z are ever seen, nor can they be seen through physical means, however perfected. This is clear, as Astronomy as yet knows nothing in reality of the planets, neither the ancient ones, nor those discovered in modern times. No [illegible] planets from A to Z [illegible] no upper Globes of any Chain in the Solar System can be seen, with the exception of course of all the Planes which [illegible] as our Earth, the Moon, etc.] As to Mars, Mercury, and the four other planets, they bear a relation to Earth of which no Master or high Occultist will ever [illegible] much less explain the nature.

In this same letter he [illegible] dated by one of the Teachers to the author of Esoteric Buddhism: "Try to understand that you are putting the question [illegible] to the [illegible] that [illegible] you [only] the general rule [illegible] rather [illegible] details."

Copies of all the letters ever received, or sent, with the exception of a few private phrases in which there was no teaching, the Master says—are with the writer. As it was her duty, in the beginning, to answer and

[illegible]

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explain certain pe[illegible] standing the many [illegible] English only has [illegible] given. She [illegible] But it [illegible] arrangements [illegible] dence [illegible] as our [illegible] hitherto [illegible] representative [illegible] the [illegible] member [illegible] and [illegible] host of Chain [illegible] as their upper Globes are invisible.

It is [illegible] that [illegible] teachers letters were liable to misread [illegible] answers [illegible] Assen so they were. The author of Esoteric Buddhism understood [illegible] such are the traditional modes of [illegible] by preserving the perplexity they do or do not [illegible] as the case may be. At [illegible] event it is [illegible] that this might have been [illegible] and the true nature of the planets given out as they now are the answer comes that [illegible] expedient [illegible] the time [illegible] have opened the way to a series of [illegible] and has would [illegible] been [illegible] from the [illegible] and has been repeatedly asserted since. (1) That no [illegible] even as an accepted Chela, let alone any students could expect to have the [illegible] through a [illegible] one [illegible] given and numbers [illegible] the public for [illegible] asked [illegible] all [illegible] and the [illegible] even [illegible] the F [illegible] was [illegible]

[illegible] Now in the present volumes [illegible]

When the [illegible] work was commenced the writer feebly sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers by [illegible] It is quite correct that Mars is in a state of observation at present and Mercury just beginning to get out of it. You might add that [illegible] cause Mars has two satellites to which he has no right. Phobos [illegible] Laplace and now by Faye do not agree, you see. (Read Comptes Rendus, Tome [illegible] p. 5[illegible]) Phobos keeps a too fast pace [illegible] and therefore there must exist some defect in the mother idea of the theory, as Faye justly observes. [illegible] Again, both [Mars and Mercury] are septenary Chains, as independent of the Earth's sidereal body and superiors as you are independent of the principles of a [illegible] Tom Thumb, which were perhaps his 32 brothers, with or without night-caps. "Gratification of curiosity is the end of knowledge for some men," was said by Bacon, who was as right in portraying this cousin as those who were fancy at such [illegible] before him were right in hedging off [illegible] more Knowledge and giving [illegible] which is [illegible] be given out at one time. Remember

> Knowledge death
> In hands rashly with thoughts of other men
> Wisdom in minds attentive to their own

[illegible] impress it [illegible] in the minds of those to whom [illegible] impart some of the Esoteric teachings.

Here are more extracts from another letter written by the same authority. [illegible] answer to [illegible] They are based upon [illegible] reasonings about the advisability of trying to reconcile the Esoteric theories with the speculations of Modern Science, were written by a young Theosophist as a warning against the [illegible] DOCTRINE and in reference to the same subject. He had declared that if there were born [illegible] Earth [illegible] material than our globe [illegible] The answer was:

> We [illegible] teachings more [illegible] understand it would become next [illegible] unless

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[illegible] that is to say the meta-physical or spiritual [illegible] philosophy [illegible] matter which is under the [illegible] be really achieved. Our Globe [illegible] the [illegible] of distant worlds [illegible] greatest from the [illegible] of our [illegible] which overshadow our Earth. Hence [illegible] Globes. They are in [illegible] and thus pertain to quite another [illegible] Our planet [illegible] all those we see it adapted to the peculiar state of its human stock that state which enables us to [illegible] with our [illegible] which are consistent with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree, but being the same in kind, are on the same layer of differentiated matter. What I wrote was: The minor Pralaya concerns only our little STRINGS OF GLOBES (We called Chains "Strings" in those days of lip-confusion.) To such a 'String' our Earth belongs. [illegible] ought to have shown plainly that the other planets were also Strings, or [illegible] If he [meaning the objector] would perceive even the dim silhouette of one of such planes or the higher planes, he has to first throw off even the thin clouds of the astral matter that stand between him and the next plane.

[illegible] thus becomes patent why we could not perceive, even with the help of the best telescopes, that which is outside our world of matter. Those alone, whom we call Adepts, who know how to direct their mental vision and to transfer their consciousness, both physical and psychic, to other planes of being, are able to speak with authority on such subjects. And they tell us plain:

[illegible] necessary for the acquisition of such knowledge and powers and wisdom will come to you naturally. Whenever you are able to attune your [illegible] Universal Consciousness [illegible] Cosmos vibrating from one Eternity to another, when you have studied thoroughly the "Music of the Spheres," [illegible] will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to answer the riddle of Being and Non-Being to those unable [illegible] Apollo's [illegible]

the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral Body of the Kosmos, whose shell only has [illegible] into the [illegible] student and [illegible] believe in [illegible] the [illegible] of every truth [illegible] Planetary [illegible] remain a [illegible] for those who [illegible] It is to be regretted [illegible] the wise advice and that many a [illegible] has been [illegible] to an enemy unable to understand [illegible] who has [illegible] and [illegible] us.

[illegible] wrote the same Master to [illegible] as he called the author of Esoteric Buddhism and another gentleman, his co-student for some time. [illegible] ONE OF A GROUP OF SEVEN PLANETS IN MANVANTARIC [illegible] the seven planets are the sacred planets of antiquity and are all septenary. Now the life impulse reaches A, or rather that which is destined to become A, and which so far is but cosmic dust [a maya centre].

In these many letters in which terms had to be invented and words coined, the Rings very often became Rounds and the Rounds Life-Cycles and vice versa. To a correspondent who called a Round a World-Ring, the Teacher wrote: [illegible] believe in [illegible] to a further confusion. A Round we are expecting is [illegible] the passage of a monad from globe A to globe [illegible] The word ring is [illegible] M advised Mr. Sinnett strongly to agree upon a number, future before going any further.

Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. The Rings, even were [illegible] mixed up with the "Rounds" and "Rings," and led to similar mistakes in Man: Fragment of Forgotten Truth. From the first the Master has written:

Not being permitted to give the whole truth, or divulge the number of isolated fractions, am unable to satisfy you.

This is an answer to the question: "If we are right, then he to all existence prior to the man period [illegible] To all the questions relating to figures, the reply was: "Though [illegible] withheld information, yet you should work out the problem by yourself. [illegible] all you so. Try to solve the problem of the 777 incarnations.

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[illegible] never was [illegible] never ceasing perplexity and mistake.

[illegible] about the planetary [illegible] of the celestial bodies and of the [illegible] the planetary [illegible] of the [illegible] Man has only now been [illegible] the map [illegible] In olden times it used to be divulged [illegible] together with the [illegible] figure of the [illegible] Now [illegible] the esoteric [illegible] the revelation [illegible] the whole [illegible] had not been contemplated, not even though for one moment [illegible] at a time when a few scraps of information were [illegible] in answer to letters written by the author of Esoteric Buddhism in which he put forward a multitude of questions. Among these were questions on such problems as [illegible] and whether that he might [illegible] and thus escape to the world [illegible] Hence only a few of the [illegible] were revealed in their broad outlines, while details were constantly withheld and [illegible] made to elicit more information about them were [illegible] from the beginning. This was perfectly natural. [illegible] the four Vidyas out of the seven branches of knowledge mentioned in the *Puranas* namely, Karma Vidyā, the performance of religious rites in order to produce certain results; Mahā Vidyā, the great Magic knowledge now degenerated into Tantrika worship; Guhya Vidyā, the science of Mantras and their true rhythm or chanting of mystical incantations, etc.; Atma Vidyā, or the true Divine and Divine Wisdom. It is only the last which can throw final and absolute light upon the teachings of the three first named. Without the help of Atma Vidyā the other three remain no better than surface sciences, geometrical magnitudes having length and breadth but no thickness. They are like the soulless body and mind of a sleepwalking man, capable of mechanical motions of chaotic dreams and even sleep-walking or sleep-talking, quite effective but stimulated only by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the so-called scientific [illegible] but unless the key to their teachings is obtained by Atma Vidyā they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths dimly perceived by the most astute, but distorted out of all proportion, [illegible] and around, as every shadow, on the wall.

Then again and [illegible] was treated in hundreds of students by the [illegible] of the doctrine of the evolution of the Monads. To be fully realized both the process and that of the birth of the Globes must

[illegible] as [illegible] and [illegible] might call a statistical standpoint, dealing figures and numbers which are rarely permitted to be widely used. Unfortunately, there are few who are [illegible] Western writers upon our doctrine declared in the work, when speaking of the evolution of the Monads [illegible] not now [illegible] Amongst [illegible] against the [illegible] the [illegible] of the neither. And he [illegible] the [illegible] the Aryan [illegible] attempt [illegible]

And well he may [illegible] no [illegible] and demon-love and hatred. The [illegible] and [illegible] and mind [illegible] men by an anatomical description of the heart and brain of the dead body.

Let us now examine two [illegible] mentioned above [illegible] hardly alluded to in Esoteric Buddhism and supplemented as [illegible] power.

ADDITIONAL FACTS AND EXPLANATIONS CONCERNING THE GLOBES AND THE MONADS

Two statements made in Esoteric Buddhism must be noticed and the author's opinions quoted. The [illegible]

[illegible] Man [illegible] the [illegible] Wisdom [illegible]

[illegible] was [illegible] adopted [illegible] the great [illegible] mentioned with regard to [illegible] and [illegible] partially and [illegible] would perhaps have been [illegible] numbers concerning [illegible] and [illegible] the time or entirely without. [illegible]

[illegible] knowledge [illegible] the [illegible] hard [illegible]

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That there were [illegible] evidence. Nevertheless [illegible] reference [illegible] pupils and Blue [illegible] the way [illegible] particular [illegible] the absence of any data to go upon. But there [illegible] have many times [illegible] be given [illegible] and we even [illegible] the rules outside the circle of [illegible].

To make things clearer without touching upon the mathematical aspects of the doctrine, the teaching given may be simplified and some obscure points solved. As the evolution of the Globe and that of the Monads are so closely interblended, we will make of the two each one. In reference to the Monads the reader is asked to bear in mind that Eastern philosophy rejects the Western theological dogma of a newly created soul for every body born, a dogma as unphilosophical as it is irreducible in the economy of Nature. There must be a limited number of Monads evolving and growing more and more perfect through their incarnation of many successive personalities in every new Manvantara, this is absolutely necessary in view of the doctrines of Rebirth and Karma and of the gradual return of the human Monad to its source, Absolute Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

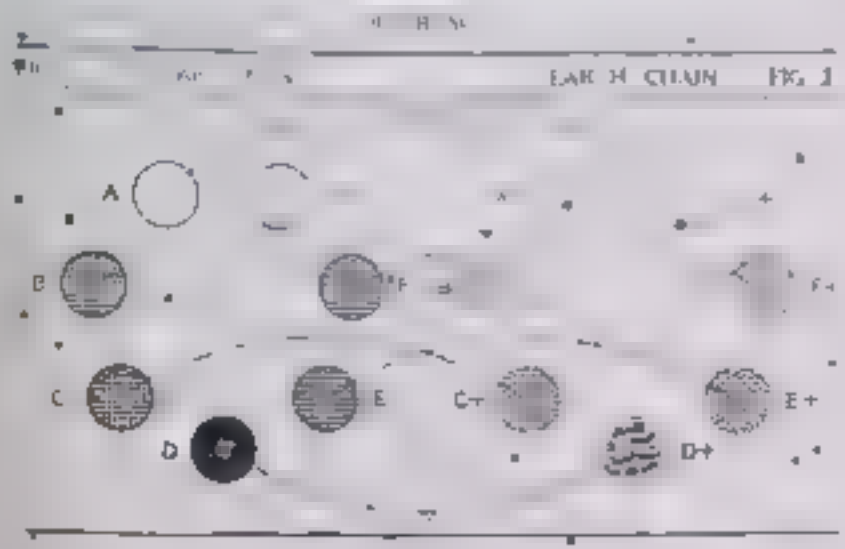
As shown in the double diagram of the human Principles and the ascending Globes of the World, there is an eternal interlaceation of causes and effects, and a perfect analogy which runs through and ties together all the links of evolution. One begets no other Globes as personalities. But let us begin at the beginning.

The general outline of the process by which the successive Planetary Chains are formed has just been given. To prevent future misconceptions some further detail may be offered which will also throw light on the history of Humanity on our own, from the progeny of that of the Moon.

In the accompanying diagram, Fig. 1, represents the Lunar Chain of seven Globes at the beginning of its seventh or its Round, while Fig. 2 represents the Earth Chain, which will be, but is not yet, in existence. The seven Globes of the Lunar Chain are designated in their cyclic order by the letters A, B, C, D, E, F, G, the Globes of the Earth Chain being further marked by a + sign, as the moon of the Earth.

Now it must be remembered that the Monads passing round any septenary Chain are divided into seven Classes or Hierarchies according to their respective stages of evolution, consciousness and [illegible]. Let us now

than the order of their appearance on Globe A during the First Round. The time gaps between [illegible] are to be adjusted rather [illegible] appears on Globe A during the First Round just passed on [illegible] chain.



Again, in the Seventh Round of the Lunar Chain, when Class 7, the last quits Globe A, that Globe, instead of remaining asleep as it had done in previous Rounds, begins to die, to go into Manvantara Pralaya, and in dying it transfers successively its last vestiges of life, principles and energy, one after the other, to a new life-centre which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the Lunar Chain, one after the other, each giving a fresh Globe of the Earth Chain. The Moon was the [illegible] of the series and was on the same plane of [illegible] as our Earth. But Globe A of the Lunar Chain is not fully dead, as the true Monads [illegible]

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[illegible]

Further, when Globe A of the new Chain is ready, the first Chain or [illegible] [illegible] Monads which [illegible] during the [illegible] Round [illegible] not time to reach that stage [illegible] the Monads of [illegible] 2 earth [illegible] incarnate human [illegible] Round [illegible] Round [illegible] human kingdom [illegible] human stage [illegible] Monads [illegible] human stage [illegible] For the Monads which had not reached the human stage [illegible] the evolution of Humanity itself [illegible] human stage only [illegible] Round [illegible] therefore not be men on the Chain, but will form the Humanity of a future Manvantara, and be rewarded by becoming "men" on a higher Chain altogether thus receiving the Karmic compensation [illegible] exception and for very good reason [illegible] but his accounts for the difference in the Races.

It thus becomes apparent how perfect is the analogy between the process of Nature in the Kosmos and in the individual man. The latter lives through his [illegible] and [illegible] corresponding to the development of a Planetary Chain. The laggard Monads pass into the Chain which corresponds to the Nirvana and states of bliss intervening between two Globes. The man [illegible] disintegrated in [illegible] and [illegible] Nature again for the formation of new human principles [illegible] the disintegration and formation of [illegible] Analogy [illegible] the analogy [illegible] the complete evolution of the Chain of Beings.

The one [illegible] the Moon [illegible] Rama [illegible] the mystic [illegible] monks of Tibet [illegible] the Japanese and the Chinese Buddhist [illegible] more [illegible] giving out their Knowledge than [illegible] the Hindu [illegible]

But the reader must not be misled into [illegible] the Monad [illegible] must be [illegible] without resting upon the [illegible] not [illegible] pretend to know the [illegible]

The Monad [illegible] great [illegible] most [illegible] called in India the [illegible] and brought the whole triple [illegible] the [illegible] kingdoms in their most [illegible] and [illegible] the nature of the early [illegible] are here [illegible] each [illegible] human [illegible] realm [illegible] almost objective [illegible] they therefore [illegible] and recession [illegible] human [illegible] during [illegible] and [illegible] and finally involve their shadows at the beginning of the Fourth Round for the second Chain [illegible] those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become "men."

*3. The laggards, the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during the Cycle or Round, save one exception which will be spoken of elsewhere, as already promised.

[We are forced to use above the misleading word "Men," and this is a clear proof of how little any European language is adapted to express these subtle distinctions.]

It stands to reason that these "Men" did not resemble the men of to-day, either in form or nature. Why then, it may be asked, call them "Men" at all? Because there is no other term, in any Western language, which approximately conveys the idea intended. The word "man" at least indicates that these beings were "manas," thinking entities, however they differed in form and intellection from ourselves. But in reality they were in respect of spirituality and intellection rather "gods" than "Men."

The same difficulty of language is met with in describing the "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that it becomes "man." But any attempt to preserve metaphysical accuracy of language, in the use of such a tongue as the English, would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a Monad cannot [illegible]

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[illegible] changes of state [illegible] only be compared to an indestructible star [illegible] our Earth as a plank of salvation for the Personalities in which it [illegible] immortality [illegible] the Mineral [illegible] the distant [illegible] another incarnation by the [illegible] a sunlight.

Now the evolution of the [illegible] round the earth as its primary is the [illegible] of the lower kingdoms but the evolution of the [illegible] spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter endowed by them with [illegible] consciousness on quite a different plane [illegible] in the sense of external evolution but a journey of the Pilgrim Soul through various states of matter but of self consciousness and self-perception or at least of appreciation.

"The MONAD emerges from its state of spiritual and intellectual unconsciousness and skipping the first two planes too near the ABSOLUTE to permit of any correlation with anything on a lower plane it gets directly into the plane of Mentality. But there is no plane in the whole universe with a broader margin or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities than this plane which has in its turn an appropriate smaller plane for every [illegible] from the Mineral Monad up to the time when that Monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is the one and the same Monad differing only in its incarnations throughout its ever succeeding cycles of partial or total obscuration of spirit or partial or total obscuration of matter two polar antitheses as it ascends into the realms of mental spirituality or descends into the depths of material [illegible]

To return to Esoteric Buddhism. The second statement is with regard to the enormous period intervening between the mineral epoch on Globe A and the man epoch [illegible] the term Man [illegible] being used because of the necessity of giving a name to that fourth kingdom which follows the animal, though in truth the Man on Globe A, during the First Round, is no man, but only the prototype, or dimensionless image, from the astral region.] The statement goes as follows:

"The full development of the [illegible] on Globe A precedes the way of the vegetable [illegible] on Globe B [illegible] and the mineral development [illegible] Globe B [illegible]

[illegible] the mineral [illegible] on to Globe C. Then [illegible] on Globe A.

Arus [illegible] at the beginning of [illegible] the human [illegible] of the true physical man [illegible] evident [illegible]

"[illegible] and thus [illegible] where in the [illegible]

And now we have an quote from another article, "The Mineral Monad" in Fifty Years of Theosophy:

"[illegible] of Nature [illegible] the degrees [illegible] elements [illegible] Man [illegible] degree [illegible] the kingdom from vegetable man [illegible] the central [illegible] the Mineral Essence [illegible] Three stages [illegible] on the [illegible] these stages [illegible] the objective physical side [illegible] are the first [illegible] preliminary] seven links of the evolutionary chain.

"Preliminary because they are preparatory and though belonging in fact to the natural they would be more correctly described as the sub-natural evolution. This process makes a new in its stages at the third at the threshold of the fourth stage when it becomes on the plane of natural evolution the first really manward stage [illegible] coming with the three elemental kingdoms the one the Sephirotal number [illegible] at this point has begun.

"A description of [illegible] manifestation [illegible] from the deepest [illegible] differentiated [illegible]

"Therefore it becomes evident why that which is pertinently called in Esoteric Buddhism [illegible] wave of [illegible] mineral, vegetable, animal and manvantaric [illegible] stops at the door of our Globe, at its Fourth Cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to, and become the vehicle of the Atmic Ray [illegible] Buddhi was awakened to an apperception of Atman and thus [illegible] the step of a new evolutionary ladder of evolution which will [illegible] from the lowest upward [illegible] of the Tree of Life [illegible]

"[illegible]

"[illegible]

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[illegible] so below [illegible]

[illegible]

Now [illegible] Atom [illegible]

[illegible] among [illegible] Monad [illegible]

In short as the Spiritual Monad [illegible] Boundless and impartial whose Rays nevertheless form what we [illegible] ignorance call the Individual Monads [illegible] of men so the Minera Monad being at the opposite [illegible] of the [illegible] is also One and [illegible] exceed the countless physical [illegible] which science is beginning to regard as [illegible]

[illegible] "human [illegible] spiritual [illegible] the latter [illegible] Now the [illegible] mineral [illegible] the lowest [illegible] It would be [illegible] way [illegible] transferred [illegible] dates be [illegible] Monad. [illegible] atom, [illegible] Prakriti [illegible] hypothesis, a not [illegible] after seems to bla[illegible] Energy which [illegible] the one Universal [illegible] and

* See diagram, [illegible]

ADDITIONAL FACT[illegible]

[illegible] of [illegible] in the [illegible] Monad [illegible] ing the [illegible] of the Monad [illegible] evolution is pass[illegible] imperceptibly di[illegible] As the Monads [illegible] Spiritual Essence [illegible] constitute the [illegible] substance through [illegible] the lower and the higher degrees of [illegible]

Leibnitz [illegible] the Monads as elementary and indestructible units endowed with the power of giving and receiving with respect to other units and [illegible] determining all spiritual and physical phenomena. It is he who invented the term apperception [illegible] but rather) sensation, expresses the state of the Monadic consciousness through all the kingdoms up to Man.

Thus it may be wrong on [illegible] Buddhi a [illegible] since in the more [illegible] as Matter is Spirit and [illegible] and since [illegible] the Deity which informs it are undivisible apart from each other [illegible] Atma Buddhi. The latter being the vehicle of the former Buddhi stands in the same relation to Atma as Adam Kadmon the Ka[illegible] does to Ain Soph or Mulaprakriti to Parabrahman.

And now a few words more of the [illegible]

What it may be asked are the [illegible] Monads [illegible] spoken of? [illegible] the technique of the seven [illegible] classes of [illegible] But now some general explanation may be given [illegible] the Monads which having ended their [illegible] journey in the Terrestrial Chain have incarnated on the Globe. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the mystery is revealed only to Adepts, but it may be stated that our Universe is only the gross body of its invisible principles. Seeing then that there are seven Earths so there are seven Moons, the last alone being visible, the same for the Sun, whose visible body is called a Maya, a reflection, just as man's body is. "The real Sun and the real Moon are as invisible as the real man," says an Occult maxim.

And it may be amusing [illegible] after all who first started the idea of "Seven Moons." For, though this [illegible]

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[illegible] measure of time in a very [illegible] be designated the stages of a profoundly philosophical idea.

[illegible] the Moon, the satellite of the Earth in one aspect only [illegible] But in every other aspect [illegible] Starting [illegible] information from scientific [illegible] changes in many orders [illegible] be traced in the [illegible] phenomena of human conception [illegible] the importance of the Moon and its influence on the Earth were recognized in every ancient religion [illegible] the Jewish and have been remarked by many students of [illegible] and physical phenomena. But so far as science knows, the Earth's action on the Moon is confined to the physical attraction which holds her to circle in her orbit. And should an objector insist that this alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother who walks round and round her child's cradle, keeping watch over the infant, is the subordinate or her child's dependent upon it? Though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself as in the peopling thereof with human beings. The Lunar Monads, or rather the ancestors of man, become in reality man himself. They are the Monads who enter on the cycle of evolution on globe A, and who, passing along the chain of globes, evolve the human form as has already been seen. At the beginning of the human stage of the fifth Round on this globe they [illegible] these astral doubles from the shape [illegible] which they had evolved in the third Round. And it is this subtle inner form which serves as the model round which Nature builds physical man. These Monads, or Egos, are the Lunar Ancestors, the Pitris themselves, for these Lunar Spirits have to become Men. In order that these Monads may [illegible] higher [illegible] and self-consciousness [illegible] the place of the [illegible] those who endow the vehicles [illegible] and informed by the Pitris [illegible] in the latter part of the third root-race.

In the same way, the Monads, or Egos, of the men of the Seventh Round [illegible] from the astral bodies in [illegible] etc., parting with their universality [illegible] and thereby [illegible] other experiences

destined to [illegible] and act on a still higher plane [illegible] in the same way will the Greater Ancestors [illegible]

[illegible] a higher evolutionary scheme for [illegible] of the three [illegible] of a higher [illegible] scheme. [illegible] woven and interlaminated at every point. [illegible] Mind, or Manas, the Intellectual and the Physical [illegible] are the three aspects of the reflections in the [illegible] of Cosmic Illusion, of Māyā, the seventh, the [illegible]

1. The Monadic, as the name implies, is concerned with the growth and development into still higher planes of activity of the Monads in conjunction with

2. The intellectual, exercised by the Manasa Devas, the Solar Devas, or the Agnishvatta Pitris, the germs of intelligence and consciousness in man; and

3. The Physical, represented by the Chhāyās of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the growth, from one a mere leading weed, and one transformations through Manas,—and owing to the accumulation of experiences—of the Finite into the INFINITE, of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Jīvātmā or Logoi. Each is represented in the constitution of Man, the Microcosm, of the great Macrocosm, and it is the union of these three [illegible] which makes him the complex being he now is.

Nature, the physical evolutionary Power, could never evolve intelligence unaided; she can only create [illegible] forms, as will be seen in our Anthropogenesis. The Lunar Monads cannot progress, for they have not yet had sufficient touch with the forms created by Nature, to avail of their accumulated experiences through its means. It is the Manasa Pitris who [illegible] up the gap, and they represent the evolutionary element of intelligence and Mind, the link between Spirit and Matter, in the Round.

Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A in the first Round are in very different stages of development. Hence the matter becomes longer or complicated when we recapitulate.

The most developed the Lunar Monads reach the human germ stage in the first Round, become [illegible], though very ethereal, human beings.

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towards the Fifth of the Third Round [illegible] the Globe through the [illegible] evolution period [illegible] mankind in the Fourth Round and thus became the primaeval [illegible] at the beginning of the present and fifth Round [illegible] during later Rounds [illegible] Fourth Round [illegible] reach the [illegible] stage [illegible] during later Rounds [illegible] in the Second Third or first half of the Fourth Round. And finally the most [illegible] of all [illegible] assuming animal forms about the middle turning point of the Fourth Round [illegible] men at a [illegible] during this Manvantara they will [illegible] to the verge of humanity only at the close of the seventh Round [illegible] be [illegible] born [illegible] into a new chain after the Pralaya by order [illegible] the progenitor of humanity or the seed humanity Shishta [illegible] the men who will be at the head of all at the end of these Rounds.

The student scarcely needs any further explanation on the part played by the Fourth Globe and the Fourth Round in the scheme of evolution.

From the preceding diagram which are applicable mutatis mutandis to Rounds Globes or Races it will be seen that the fourth member of a series occupies a unique position. Unlike the others the Fourth has no sister Globe on the same plane as itself and it thus forms the fulcrum of the balance represented by the whole Chain. It is the sphere of final evolutionary adjustments the world of the Karmic scales the Hall of Justice where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the Cycle. And therefore is it that after this central turning-point has been passed in the Great Cycle i.e. after the middle point of the fourth Race in the Fourth Round on our Globe no more Monads can enter the human kingdom. The door is closed for this Cycle and the balance struck. For were it otherwise—had there been a new soul created for each of the countless millards of human beings that have passed away and had there been no reincarnation it would become difficult indeed to provide room for the disembodied "spirits" nor could the origin and cause of suffering ever be accounted for. It is the ignorance of the occult tenets and the enforcement of false conditions under the guise of religious education which have created Materialism and Atheism as a protest against the asserted divine order of things.

The only exceptions to the rule just stated are the "dumb races" whose Monads [illegible] early within the human stage in virtue of the fact that these animals are later than and even not descended from man these last descendants being the anthropoid and other apes. These human presentments are in truth only the distorted copies of the Early humanity. But this will receive the attention in Volumes 3 and 4.

As the Commentary says [illegible]

1 Every form on earth and every speck [atom] in Space strives in its [illegible] towards [illegible] the [illegible] in the HEAVENLY MAN. [illegible] its [the atom's] evolution and evolution its external and [illegible] Man. Man is the highest [illegible] Earth the [illegible] in its absolute totality and awareness [illegible] of the divine [illegible] on Earth.

2 The Dhyânis [Pitris] are those who have evolved their astrals [doubles] from themselves which [illegible] the [illegible] of Monads seventh and sixth principles that have [illegible] in the three preceding Kalpas Rounds [illegible] the Astral Doubles became the men of the first Human Race of the Round. But they were not complete and were senseless.

This will be explained in the Books that follow. Meanwhile man—or rather his Monad has raised on Earth from the very beginning of this Round. But up to our own Fifth Race the external shapes which covered those divine Astral Doubles have changed and consolidated with every sub-race the form and physical structure of the fauna changing at the same time as they had to be adapted to the ever-changing conditions of life on this Globe during the geological periods of its formative cycle. And thus will they go on changing with every Root-Race and every chief sub-race down to the last one of the Seventh in this Round.

3 The inner, now concealed man, was then [in the beginning] the external man. The progeny of the Dhyânis [Pitris], he was "the son like unto his father" like the fetus, whose external shape assumes gradually the form of the model within itself so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom it became the reverse. The human fetus follows now in its embryonic evolution all the forms that the physical frame of man assumed throughout the three Karma-Rounds during the tentative efforts at plastic formation around the Monad in senseless because imperfect matter in her blind evolution. In the previous age the physical embryo [illegible] a reptile an animal [illegible] finally becomes man evolving within himself his own ethereal counterpart in his turn. In the beginning it was that counterpart astral man which being senseless got entangled in the meshes of matter.

But the "man" belongs to the Fourth Round. As shown, the MONAD had passed through journeyed and been incarnated in every transitional form

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throughout every kingdom of Nature during the preceding Rounds. But the Monad which becomes the Man in the Rounds with the perception of the highest mind is the man-like anthropoid destined to die out in his own race when the Monads will have ceased and pass into the astral human forms of the highest mental type of the sixth and the seventh Races, and then into the human forms of the fifth Round. No Monads of any of the kingdoms are incarnated any longer by Monads destined to become human in their next stage, but now by the lower Elementals of their respective realms. These Elementals will become human Monads, in their turn, only at the next great planetary Manvantara.

And in fact the last human Monad incarnated before the beginning of the Fifth Root-Race. Nature never retrogrades herself; therefore the anthropoids of our day begin, in the middle of the Miocene period, like all cross breeds, to show a tendency, more and more marked as time wears on, to return to the type of their first parent, the organic black and yellow Lemuro-Atlantean. To search for the "missing link" is useless. To the Scientists of the closing Sixth Root-Race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes, an extinct species of the genus homo.

(Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of senseless man. The Hindus attribute a divine origin to the apes and monkeys, because the men of the Third Race were gods from another plane, who had become senseless mortals. This subject has already been touched upon in "Isis Unveiled" twelve years ago, as plainly as was then possible. The reader is here referred to the Brahmans, if he would know the reason of the regard they have for the monkeys.

He who [illegible] would perhaps learn, were the Brahmans to question him, with [illegible] Man, [illegible] would [illegible] He might learn [illegible] that great [illegible] on his [illegible] as the [illegible] and [illegible] man [illegible] as well as [illegible] made of the [illegible] the [illegible] ape.

Moreover, a Siam[illegible] in a footnote on the same page. It says: "[illegible] & Hanuman [illegible] had a well-[illegible] Esther the [illegible] which he shows with great ingenuity. The Esoteric [illegible] the ape. On the contrary, he maintains that [illegible] man. He shows

[illegible] nature [illegible] alone [illegible] while [illegible] plausible [illegible] and [illegible] as it sights.

But though the [illegible] the fact that the human Monad which [illegible] appears in the form of an animal.

The cycle of metempsychosis for the human Monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind, at any rate, one who has made himself acquainted with Esoteric Buddhism, that the passages which follow in this and in further Volumes speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which matter, having reached its lowest depths, begins to move onward and to become spiritualized with every new race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, for in Esoteric Buddhism Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant. Then it was the work of formation, now it is that of reformation and evolutionary perfection.

Finally, to close this explanation against various but unavoidable misconceptions, we must refer to a statement in Esoteric Buddhism, which has produced a very fatal impression upon the minds of many Theosophists. One unfortunate sentence, from the work, just alluded to, is constantly brought forward to prove the materialism of the doctrine. The author, referring to the progress of organisms on the Globes, says that:

"The mineral kingdom [illegible] more developed the vegetable [illegible] when the earth was able to develop Man, [illegible] the animal [illegible] man."

Whether this sentence renders the thought of the author literally, or is simply as he believes it is, a false axiom, may remain an open question.

It is really with surprise that we have ascertained the fact that Esoteric Buddhism was so little understood by some Theosophists as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a primeval ancestor. As one member

[illegible]

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writer. I suppose you realize that three fourths of Theosophists and even outsiders imagine that as far as the evolution of man is concerned, Darwinism and Theosophy are one and the same. Nothing of the kind was ever advanced, nor is there any great agreement, so far as we know, in Esoteric Buddhism. It has been repeatedly stated that evolution as taught by Manu and Kapila was the groundwork of the modern teachings, but neither Occultism nor Theosophy has ever supported the anti-theories of the present zoologists, least of all the descent of man from an ape. Or, be more hospitable. But one text only is given to prove of the work named to end the statement that:

> Man belongs to a kingdom quite [illegible] of the animal.

With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled, unless he is prepared to charge the author with a gross contradiction.

Every Round repeats the evolutionary work of the preceding Round on a higher scale. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow of inner evolution is at an end all the new Manvantara. It can never be too often repeated that the fullblown human Monads have to be first disposed of before the new crop of candidates appears on the Globe at the beginning of the next Cycle. Thus there is a lull, and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

But it is still urged that the author of Esoteric Buddhism has preached Darwinism all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which, the Occultists themselves are ready to concede partial correctness to the Darwinian hypothesis in later details, by way of Evolution and after the midway point of the Fourth Race. Of that which have taken place, Physical Science, as a rule, know nothing for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was an ape in this or any other Round, or that he ever could be one, however much he may have been an ape like. This is vouched for by the very authority from whom the author of Esoteric Buddhism got his information.

Thus to those who confront the Occultists with these lines from the above named volume:

> It seems [illegible] to think that we [illegible] and that we must [illegible] would [illegible] about the [illegible] of a [illegible] Solar [illegible] Period [illegible] as if the same [illegible] were [illegible] apes, and are [illegible] ordinary man.
>
> [illegible]

To those who bring the [illegible] as showing [illegible] called Darwinian [illegible] the Occult [illegible] the expansion of the Master Mr. Sinnett [illegible] which [illegible] were here written in the spirit attributed to them. A [illegible] letter was sent to the writer together with others, two years ago (1886), with additional marginal remarks, to quote from the Secret Doctrine.

It begins by considering the difficulty experienced by the Western student in reconciling some of the conclusions given with the evolution of man from the animal, as from the mineral, vegetable and animal kingdoms, and gives the student to understand the distinction in analogy and in sequence. Then it touches upon the mystery of the Devas and even tells him a passing thought, which was agreed to be left to be [illegible] Incarnation, Incorporation and Incarnation, and explains this by hinting at the necessity of raising even the ethereal races of Dhyân Chohans. Concerning this it says:

> "Still, as these beings are too far progressed and spiritualized to be thrown back forcibly from Dhyân Chohanship into the center of a new primordial evolution through the lower kingdoms."

After which a hint only is given about the mystery contained in the allegory of the Asura, which will be expanded and explained in Volumes 3 and 4. When

> Karma has reached them at the stage of human evolution, they will have to accept to the last drop the bitter cup of retribution. Then they become an active Force and abominable [illegible] the Elementals, or progressed animals of the pure animal kingdom to develop, by [illegible] the [illegible] type of humanity.

These Dhyân Chohans, as we see, do not pass through the three kingdoms as to the lower Pitris, nor do they incarnate in man until the Third Root Race. Thus as the teaching stands:

> Nirvanis. Man in the First Round and First Race on Globe C, our Earth, was an ethereal being, a mere Dhyân, as many non-intelligent but super-spiritual and [illegible] in the First Race of the Fourth Round. In each of the [illegible] and subraces he grows more and more intellectualized, [illegible] but still [illegible] ethereal. He [illegible] and [illegible] the animal and vegetable he develops monstrous bodies [illegible] surroundings.
>
> *Round II. He [Man] is still gigantic and ethereal, but growing firmer and more condensed in body, a more physical man. Yet still less intelligent*

[1] The Mahâtma letters, p. [illegible]

[illegible] p. [illegible]

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than spiritual [illegible] for mortals a [illegible] and more [illegible] than a solution than the physical frame

Rodd III. He has now a perfectly concrete or compacted body, at first the form [illegible] man [illegible] running than spiritual [illegible] reached a point where his primordial [illegible] and [illegible] by [illegible] mental [illegible] the [illegible] the Third Round [illegible] gains also in body [illegible] and he becomes a more rational being though still more an ape than a Deva [illegible] almost exactly repeated in the third Root Race of the Fourth Round

Round V intellect has an enormous development at this Round the [thinkers dumb ape] acquire [illegible] human speech on this Globe on which from the Fourth Race language expanded and knowledge increases As this half way point of the Fourth Round as of the Fourth or Atlantean Root-Race], humanity passes the axial point of the mahā Manvantaric cycle the world teeming with the results of intellectual activity and spiritual decrease

* This is from the authentic letter what follows are the later remarks and additions explanations traced by the same hand in the form of footnotes

(1) The original letter contained general teaching—a bird's-eye view—and particularized nothing. To speak of physical man, while limiting the statement to the early Rounds would be drifting back to the miraculous and instantaneous coats of skin. The first Nature, the first born, the first mind on the [illegible] plane of perception on the first Globe in the first Round, is what was meant For Karma and evolution have—

> [illegible] in our mate such strange extremes
> From different Natures marvellously mixed

(2) Respire he has now reached the point by analogy and as the Third Root Race in the Fourth Round], where his the angel man's primordial spirituality is eclipsed and overshadowed by nascent human mentality and you have the true version on your thumb nail

These are the words of the teacher [illegible] words and sentences in brackets and explanatory footnotes It stands to reason that there must be an enormous difference in such terms as "objectivity" and "subjectivity" "materiality" and "spirituality" when the same terms are applied to different planes of being and perception All this must be taken in a relative sense And

* Compare Mahātma letters p. 87 [illegible] 1923 [illegible]

The italics [illegible] the term [illegible] Deva [illegible] compose [illegible] nature and [illegible] are [illegible]

therefore there is little or [illegible] to be [illegible] and [illegible] who knowledge [illegible] teaching [illegible] Rounds and the [illegible] nothing of the long [illegible] would have found out the [illegible] Moreover [illegible] quote from a letter of the Master

> [illegible] teachings were [illegible] under pressure They were so to say smuggled [illegible] and when [illegible] one correspondent [illegible] other [illegible] all the cards into confusion that little remained to be said without [illegible] upon law

Theosophists [illegible] will understand what is meant

The outcome of all this is that nothing has ever been said in the letters to warrant the assurance that the Occult doctrine has ever taught or any Adept believed in unless metaphorically the preposterous modern theory of the descent of man from a common ancestor with the ape an anthropoid of the actual animal kind To this day the world is more full of ape like men than the woods are of man-like apes The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory Hanumāna is the son of Pavana (Vāyu God of the wind) by Anjanā wife of a monster called Kesari [illegible] his genealogy varies The reader who bears this in mind will find in Volumes 3 and 4 [illegible] the whole explanation of this ingenious allegory The Men of the Third Race (who separated were Gods by their spirituality and purity though senseless and as yet destitute of mind as man

Thus Men of the Third Race the ancestors of the Atlantean were just such ape like intellectually senseless giants as were those beings who during the Third Round represented Humanity Morally responsible it was those Third Race men who through promiscuous connection with animal species lower than themselves created that missing link which became ages later in the military period [illegible] the remote ancestor of the [illegible] ape as we find it now in the pithecoid [illegible]

And if this is found [illegible] with the statement which shows the animal later than man then the reader is asked to bear in mind that the placental mammal only is meant In those days there were animals of which zoology does not even dream in our own and the modes of reproduction were not identical with the notions which modern Physiology has upon the subject It is not altogether convenient to speak upon such questions in public but there is no contradiction or impossibility in this whatever]

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Thus the earlier teachings [illegible] unsatisfactory, vague and fragmentary, did not teach the evolution of man [illegible] Nor does the author of [illegible] Symbolism [illegible] anywhere in his work in so many words, but owing [illegible] modern science he uses language which might perhaps only [illegible] reference. The man who preceded the Fourth, the Atlantean Race, however much he may have looked physically like a gigantic ape, [illegible] the descendant of man who hath not the fire of [illegible] man, was still a thinking and speaking man. The Lemuro-Atlantean was a highly developed Race, and [illegible] accepts tradition which is better history than the speculative notions which now passes under that name. He was higher than we are with all our sciences, and the degraded civilization of half-day of any age. The [illegible] Atlantean of the mating Third Race was so.

And now we may return to the Stanza.

5. AT THE FOURTH, [illegible] BEGINS AS [illegible] TO CREATE THEIR IMAGE. ONE THIRD REFUSES. TWO OBEY.

FOR THIS IS PRONOUNCED [illegible] WILL BE BORN IN THE FOURTH. SUFFER AND CAUSE SUFFERING. THIS IS THE FIRST WAR (c).

The full meaning of this Shloka can only be fully comprehended after reading the additional detailed explanations in the Anthropogenesis and its Commentaries, in Volumes 3 and 4. Between this Shloka and Shloka 4 extend long ages, and there now greet the dawn and sunrise of another aeon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general cosmogony, even in the archaic sense, while as Volumes 3 and 4 will give a detailed account of the creation or other formation of the first Human beings, followed by the [illegible] and then by the third, or as they are called the First, Second, and Third Root-Races. As the solid Earth began by being a ball of liquid fire, fiery dust and its protoplasmic phantom, so do man.

a. That which is meant by the qualification the "Fourth" is explained as the Fourth Round, only on the authority of the Commentaries. It can equally mean Fourth [illegible] or Fourth Round, or even our Fourth Globe. For a [illegible] will be shown hereafter, is the fourth Sphere on the fourth or lower plane, material life. And so it happens that we are in the fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.

Rounds or revolutions of life and being round the [illegible] another Wheel. [illegible] Globes. [illegible] Race.

(b) It was, as we shall see, at the period during the highest point of civilization and knowledge, and also of human intellectuality, of the Fourth, the Atlantean Race, that owing to the [illegible] of the [illegible] spiritual adjustment of the races, humanity became [illegible] between the RIGHT and the LEFT hand Paths of Knowledge or Vidya. In the words of the Commentary:

"Then were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth [our Race].

Says the Commentary explaining the Stanza:

"The Holy Youths [the G[illegible]] refused to multiply an inferior species after their likeness, after their kind. They are not [illegible] like us. They have to grow. They refuse to write the Chhaya [shadows or images] of their interiors. They had selfish beings created from the beginning, even among the Gods, and they fell under the eye of the Karmic Lipikas.

"They had to suffer for it in later births. How the punishment reached the Gods will be seen in Volumes 3 and 4.

"It is a universal tradition that before the physiological Fall propagation of one's kind, whether human or animal, took place through the Will of the Creators or of their progeny. This was the Fall of Spirit into generation, not the Fall of mortal Man. It has already been stated that to become Self-conscious Spirit must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit per se is an unconscious negative ATTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyan Chohan it is necessary for each Ego to attain to all self-consciousness as a human or conscious Being, which is synthesized for us in Man. The Jewish Kabalists, arguing that no Spirit can belong to the divine Hierarchy unless Ruach (Spirit) is united to Nephesh, using your [illegible] esoteric teaching.

"A Dhyan has to be an Human Being, [illegible] the Human Monad breaks loose from the immortal Monad of which it is the reflection, passes into Nirvana, which is Absolute Being.

"This means that the purely Nirvanic state is a passage of spirit back to the ideal Abstraction or Be-ness, which has no relation to the plane on which our Universe is accomplishing its cycle.

(c) "The Curse is pronounced" does not mean, in this instance, that any Personal Being, God or superior Spirit, pronounced it, but simply that the cause, which could but create bad effects, has been generated, and that the effects of the Karmic cause could lead the Beings that counteracted the laws

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of Nature [illegible] impeded [illegible] progress only [illegible] bad incarnations hence to suffering.

[illegible] there were many [illegible] struggles of adjustment [illegible] the mystery of the evolution [illegible] of the [illegible] [illegible] elsewhere. [illegible] is not [illegible] mystery [illegible] only one of the most [illegible] that a generation over whose children the Elders [illegible] have [illegible] their heads together but [illegible] a divine function which [illegible] great religious or other dogmatic [illegible] mystery the so-called Fall of the Angels [illegible] and rebellious host when the meaning of the allegory is explained will thus prove to have refused to create physical man only to become the direct Saviours and Creators of divine Man. The symbolic teaching is more than mystical and religious. It is purely scientific as will be seen later on. For instead of imagining a mere blind functioning medium impelled and guided by [illegible] less [illegible] the rebellious Angel claimed and enforced his right of independent judgment and [illegible] his right of free agency and responsibility since Man and Angel are alike under Karmic law.

[Explaining Kabalistic views the author of *New Aspects of Life* says of the Fallen Angels that:

"According to the symbolical teaching [illegible] from being simply a functionary agent of God became [illegible] developing action and [illegible] man will or the [illegible] regard to [illegible]. Hence the kingdom of souls and spiritual [illegible] which [illegible] and are the [illegible] of [illegible] [illegible] and [illegible] wisdom to the kingdom of souls and divine [illegible]

So far so good but what does the author mean by saying:

"When man was [illegible] he was human in [illegible] with human affections human hope and aspiration. From [illegible] he [illegible] the brute and savage."

This is diametrically opposite to our Eastern teaching and even to the Kabalistic notion [illegible] understand it and in the Bible itself. This looks like Creationism and Substantialism clouding Pure Metaphysics though it is rather [illegible] quite sure of the author's meaning. A Fall, however, from the natural into the supernatural and the animal into supernatural meaning the purely spiritual in this case implies what we suggest.]

The New Testament speaks of one of these Wars as follows:

"And there was war in heaven: Michael and his angels fought against the Dragon and the Dragon fought [illegible] and his angels, and prevailed not; neither was their place found any more in Heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world."

The Kabalistic [illegible] the Fallen Angels [illegible] the [illegible] and the [illegible] of the [illegible] is ordered to construct [illegible] [illegible] ignorance [illegible] big [illegible] still worse. [illegible] the [illegible] who [illegible] the [illegible] right who [illegible] one after the other.

We will now quote from our earlier volumes:

"Then [illegible] the Fall, he which [illegible] the Bright Morning or Light [illegible] the [illegible] his light was in [illegible] the power on the [illegible] the [illegible] and [illegible] Man [illegible] has Fallen [illegible] visible. Rise up [illegible] which thou art held and those more [illegible] Angel which follows the union of the [illegible] and [illegible] the Spirit [illegible] the Divine Breath [illegible] already united with matter and the other [illegible] Monad being [illegible] up thus constituted. Seven Spirits [illegible] the seven [illegible] Planets [illegible] the seven [illegible] the [illegible] matter the [illegible] hidden towards the [illegible] the [illegible] the [illegible]

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[illegible]

[illegible]

[illegible] darkness.

[illegible] Zoroastrian and detects a germ of the dualistic and dualistic religions of the future, a germ which has grown into such a luxuriant tree in Christianity. It is already the outline of the two hostelries, God and Satan. But in the Aryan no such idea exists.

Most of the Western Christian Kabalists are eminently Euphonicians in their desire to reconcile the Occult sciences with Church Dogmas, did their best to make of the Astral Light, or and pre-eminently the Pleroma of the early Church Fathers, the abode of the Hosts of the Fallen Angels, of the Archons and Powers. But the Astral Light, though only the lower Aspect of the Absolute, is still divine. It is the Anima Mundi, and ought never to be viewed otherwise, except for Kabalistic purposes. The difference which exists between its Light and its Living Fire, ought ever to be present in the mind of the Seer and the Psychic. The higher aspect of this Light, without which only creatures of matter can be produced, is this Living Fire and as Seventh Principle. It is stated in the Commentaries in a composite description of it.

The Astral Light or Anima Mundi, dual and bisexual. The clear male part of it, pulsing [illegible] Fire, which is the female part of the Spirit of the Nazarenes, [illegible] with matter, indeed mixed and identified, [illegible] and everything living. [illegible] the all and everything living. [illegible] the Kabalists. [illegible] a plant, a beast, a death, a man, a [illegible] and the [illegible] a god.

The seven principles of the Eastern initiates had not been developed when the Universe was written, but only the three Kabalistic Faces of the semi-esoteric Kabalah. But these contain the best notion of the mystic natures of the first group of Dhyan Chohans in the regenerating [illegible] the region and rule for government of fire, divided into three classes synthesized by the first

[illegible]

which makes one of the Triangles. [illegible] the Comments attentively, we will [illegible] the same progression in the angelic natures, [illegible] from the passive down to the active, the act of these Beings are similar to the Aramaeans Element, the region of pure ether, wherein Egoism or the feeling of [illegible] is beginning to be [illegible] as the [illegible] are heard in the undifferentiated Essence. The form of Aziluth is impossible, the latter being compound.

In Volume [illegible] of the same work, the philosophical systems of the Ogdoad and the Pleroma [illegible] the Nazarenes and the Gnostics are fully considered. They show the vision held in those days outside the circle of Mosaic ideas about Jehovah. He was identified by all the Gnostics with evil, either hand with the good principle. Furthermore, he was Ilda Baoth, the Son of Darkness, whose mother Sophia Achamoth was the daughter of Sophia, the Divine Wisdom, the female Holy Ghost of the early Christians. Achamoth Sophia, personifying the lower Astral Light or Ether. [The Astral Light stands in the same relation to Adasha and Anima Mundi as Satan stands to the Deity. They are one and the same thing seen from two aspects, the spiritual and the psychic—the super-ethereal, or connecting link, between matter and pure spirit, and the physical.] Ilda-Baoth [a compound, the name is made up of Ilda, child, and Baoth, the latter from and an egg and into chaos, emptiness, void, or desolation, or the Child born in the Egg of Chaos, like Brahma] or Jehovah is simply one of the Elohim, the Seven Creative Spirits, and one of the lower Sephiroth. Ilda Baoth produces from himself seven other Gods, Similar Spirits, or the Lunar Ancestors, for they are all the same. They are all in his own image, the Spirits of the Face, and the attributes one of the other, who become weaker and more material, as they successively recede from their originator. They are inhabit seven regions, supposed to be a ladder, for its rungs, flope up and down the scale of spirit and matter. With Pagans and Christians with Hindus and Buddhists, with Greeks as with Roman Catholics, the seats varying slightly in their interpretations, they all were in Genesis of the seven planets, and of the seven planetary spheres of our sublunary Chain.

[illegible]

* For the difference between [illegible] the higher divine Wisdom and sophia, the lower and terrestrial, see St. James iii. 3-17. See Vol. 2, Part 2, Section 1, Demon est Deus Inversus.

[illegible]

[illegible] the Nazarenes [illegible] the true Christians [illegible] Dark and Middle.

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of which Earth is the [illegible] This converts the [illegible] and Lunar [illegible] Spirits with the higher planetary Angels and [illegible] the seven Kumaras [illegible] the Sun—as subordinate Angels or Messengers to these Kumaras [illegible] their emanations, on the descending [illegible] opinion of the philosophical mystics were the Sun and the Archangels now worshipped by the Christians. The Fallen Angels and the legend of the War in Heaven are but an early pagan or Aryan [illegible] from India via Persia and Chaldea. The very resistance to them in the Christian [illegible] found in the Revelation [illegible] quoted a few pages back.

Thus [illegible] once he ceases to be swayed in the superstitious dogmatic unchallengeable spirit of the Churches grows into the grandiose image of one who makes of a terrestrial [illegible] Man who gives him throughout the long cycle of Manvantara the life of the Spirit of Life, and makes him free from the Sin of ignorance, hence of Death.

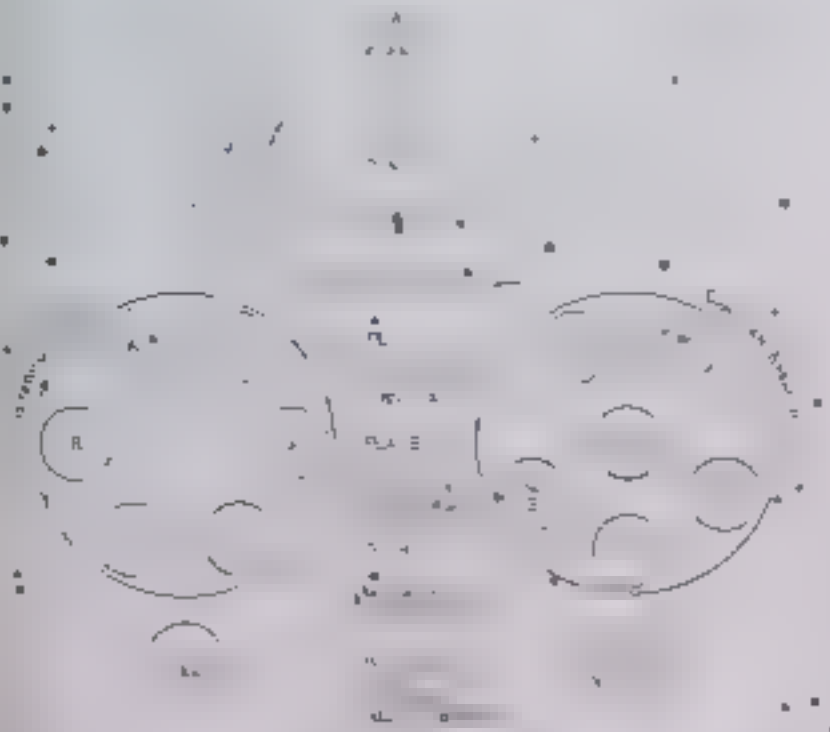
"6. THE OLDER WHEELS ROTATED OUTWARDLY AND UPWARD. THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS AND BATTLES FOUGHT FOR SPACE. THE SEED APPEARING AND REAPPEARING CONTINUOUSLY."

a. Here, having touched for the time being with our side-issues, which however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme, we must return once more to Cosmogony. The phrase "Older Wheels" refers to the Worlds or Globes of our Chain as they were during the previous Rounds. The present STANZA, when explained, is found embodied entirely in Kabalistic works. Therein will be found the very history of the evolution of those countless Globes which evolve after a periodical Pralaya, rebuilt from old material into new forms. The previous Globes disintegrate and reappear transformed and perfected, or a new phase of them, as the Kabalistic worlds are compared to sparks which fly from under the hammer of the great Architect, for the Law which guides all the smaller Creators.

The following comparative diagram shows the [illegible] between the two systems, the Kabalistic and the Esoteric. The three upper are the three higher planes of consciousness, as explained in Esoteric Philosophy only to be indicated; the [illegible] represent the four lower planes, the lowest being our plane or the visible universe.

[illegible]

These seven planes correspond to the seven states of consciousness in man, a fact remaining with him in attaining the three higher states in himself, as the three higher planes in Kosmos. But before we can attempt to [illegible] he



must awaken the three [illegible] to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of Atma Vidyâ (Spirit-Knowledge), or what is called by the Sufis, Rohanee?

[illegible]

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(b) "The Seed appearing and disappearing continuously." Here "seed" stands for the World-germ, viewed by Science as material particles in a highly attenuated state, or, in Kosmic Physics, as primordial particles or superfluous matter existing in a state of primeval differentiation.

In Theogony, every Seed is an ethereal organism, out of which evolved later on a celestial Being, a God.

In the "Beginning" [illegible] used in mystic phraseology. Cosmic Desire evolved into Absolute Light. Now light without any shadow would be absolute night, in other words, absolute darkness, or physical science, as to prove. This shadow appears under the form of primordial matter, allegorized, if you will, in the shape of the Spirit of Creative Fire or Heat, rejecting the poetical form and allegory, Science chooses to see in this, the primordial Fire Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, namely, and as difficult of definition as our Fohat himself, that Something caused the Universe to move with circular motion, as Plato runs it, or, as the Occult teaching expresses it,

The Central Sun, causes Fohat to effect primordial duality in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. Being scattered in Space without order or system, the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers [Comets]. Then the battles and struggles begin. The older [bodies] attract the younger while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.

When carefully analyzed and reflected upon, this will be found as scientific as Science can make it, even at our late period.

We have been assured that there exist several modern works of speculative fancy upon such struggles for life in ethereal heaven, especially in the

[illegible]

[illegible]

German language. We propose to near [illegible] an Occult teaching into the darkness of archaic ages. We have treated of it fully in its unveiled and the idea of Darwinian [illegible] struggle for life and supremacy and of the survival of the fittest among the Hosts above as of the Hosts below, run throughout both the volumes of our esoteric work, written in 1878. But the idea is not new, it is that of antiquity. Even the Puranic writers have ingeniously shadowed allegory with cosmic facts and human events. Any mythologist may discern, here and there, mythical allusions, even though he be unable to grasp the whole meaning. Ten great wars in heaven, in the Puranas; the wars of the Titans in Hesiod and other classical writers; the struggles also between Osiris and Typhon in the Egyptian myth, and even those in the Scandinavian legends, all refer to the same subject. Northern Mythology refers to it as the battle of the Fiemes, the sons of Muspel who fought on the field of Wigrid. All these relate to Heaven and Earth and have a double, and often even a triple meaning and esoteric application to things above as to things below. They universally relate to astronomical, theogonical and human struggles, to the acquirement of orbs, and the supremacy among nations and tribes. The "struggle for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient Sages. Hence the incessant fights of Indra, the God of the Firmament, with the Asuras, degraded from high Gods into Cosmic Demons, and with Vritra or Ahi, the battles fought between stars and constellations, between moons and planets, later on incarnated as kings and mortals. Hence also the War in Heaven of Michael and his Host against the Dragon, Jupiter and Lucifer, Venus, when a third of the stars of the resplendent Host was hurled down into Space, and its place was found no more in Heaven. As we wrote long ago:

"It is the basic and fundamental tenet of the Secret Doctrine, it shows that the Brahmanic [illegible] and the [illegible] of the world [illegible] gradual development into [illegible] the physical perfection."

There were old worlds that perished, conquered by the new etc., etc. The assertion that all the worlds (stars, planets, etc.)—as soon as a nucleus of primordial substance, in the first (undifferentiated) state, is informed by the seed principles of a not decreased sidereal body, become first comets and then sink to cool down to inhabitable worlds, is a teaching as old as the Rishis.

[illegible]

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Thus the Secret Books as we see [illegible] earn an astronomy that would not be rejected even by modern speculation [illegible] thoroughly modern and its teachings.

For in [illegible] and the ancient physical mathematical science [illegible] with those of Modern [illegible] and many of its more mathematical [illegible] important. A struggle of life and a survival of the fittest in the world above and on our planet are [illegible] taught. This teaching, however, although it would not be entirely rejected by Science is sure to be considerably modified as a whole. For it proves that from the [illegible] only seven self-born primordial [illegible] emanated from the [illegible] In other words, it means that all the worlds or sidereal bodies always on strict analogy are formed one from the other after the primordial manifestation at the beginning of the Great Age is accomplished.

The birth of the celestial bodies in space is compared to a multitude of pilgrims at the Festival of the Fires. Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space and turns it into the rest with fire. Thus with the heavenly bodies. A Vaya-centre is lighted and awakened into life by the fires of another pilgrim after which the new centre rushes into space and becomes a comet. It is only after losing its velocity and hence its fiery tail that the Fiery Dragon settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said:

Born in the unfathomable depths of Space out of the homogeneous Element called the World Soul, every particle of cosmic matter suddenly which has into being, begins life under the most hostile circumstances. Through aeons [illegible] ages, it has to conquer for itself a place in the infinitudes; it rushes round and round, between denser and already fixed bodies, moving by jerks and pulling towards some given point or centre that attracts it, and, like a ship drawn into a channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others, moving in parabolic curves, generally escape the vortex owing to their velocity. See Comm. on Stanza [illegible].

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction

with the statements made as to the Moon being the mother of the Earth. They will perhaps ask why Kalpas were needed to harmonize the two. But no intuition is in vain. What does science know of comets, their genesis, growth and ultimate behaviour? Nothing absolute, nothing. And what is there impossible in that a [illegible] of primordial proto-Divine homogeneous and static matter, which either pulsated or rolled up, should push from its bed in space and which [illegible] the abyssal depths in order to [illegible] its homogeneous [illegible] and addition of differentiated elements. And why should not such a comet settle in life, live and become an inhabited globe?

The abodes of Fohat are many, it is said. He Places his Four Fiery [electric powers] along the Four Circles. These Circles are the equator, the ecliptic and the two parallels of declination, or the tropics, to preside over the climates of which are placed the Four Mystical Entities. Then again:

Other Seven [Sons] are commissioned to preside over the seven hot, and seven cold Lokas (the Heils of the orthodox Brahmans) at the two ends of the Egg of Matter [our Earth and its poles]. The seven Lokas are elsewhere also called the Rings and the Circles. The Ancients made the polar circles seven instead of two as do the Europeans, for Mount Meru which is the North Pole is said to have seven gold and seven silver steps leading to it.

The strange statements, in one of the STANZAS, that "The Sons of Fohat and his Sons were RADIANT as the moon-tide Sun and the Moon combined," and that the Four Sons on the middle Four fold Circle "Saw their Fathers Sons and heard his four talent radiance" are explained in the Commentary in these words: "The agitation of the Fohatic Forces at the two cold ends [North and South Poles of the Earth which result in a multicoloured radiance at night, has in it several of the properties of Akasha (Ether)] Colour and Sound as well."

Sound is the characteristic of Akasha (Ether). It generates Air the property of which is Touch, which (by friction) becomes productive of Colour and Light.

Perhaps the above will be regarded as archaic nonsense but it will be better comprehended if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two Poles are said to be the store houses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality "Electricity" from the surplus of which the Earth had it not been for these

[illegible]

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two natural lately-valves would have been [illegible] pieces long ago. As the same time it [illegible] theory that he [illegible] becomes an axiom that the phenomenon of the polar lights is accompanied by and productive of [illegible] sounds, the whistling, hissing and crackling. See Professor Humboldt's works on the Aurora Borealis and his correspondence regarding his most question.

[illegible] MAKE [illegible] EARTH IF [illegible] THE [illegible] KNOWLEDGE THAT EARTH [illegible] NIRVANA AND HOW SHALT COMPREHEND FOR THOU SHALT SEEK.

The Small Wheel is our Chain of Spheres and the Fourth spoken of is our Earth, the fourth in the Chain. It is one of those on which the hot [positive] breath of the Sun has a direct effect.

The seven fundamental transformations of the Globes or heavenly Spheres, or rather of their constituent particles of matter, are described as follows: homogeneous, uniform and astral; gaseous; curdled; nebulous; atomic; ethereal; beginning of motion; hence of differentiation; germinal here; differentiated but composed of the germs only of the Elements in their earliest states, they having seven states, when completely developed on our earth; four hold vapoury; the future Earth is cold and depending on the Sun for life and light.]

To calculate its age, however, as the pupil is asked to do in the STANZA, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. "The older Wheels rotated for one Eternity and one half of an Eternity," it says. "We know that by Eternity the seventh part of [illegible] years, or an Age of Brahma, is meant. But what of that? We also know that, to begin with, if we take for one hour the above figures, we have two of all to eliminate from the [illegible] Year of Brahma, or [illegible] years, two Years taken up by the Sandhyas (twilights), which leaves 9[illegible] as we have to bring it to the mystic combination [illegible]. But we have no knowledge at what time precisely the evolution and formation of our little Earth began. Therefore, it is impossible to calculate its age, unless the time of its birth is given, which the Lamas refuse to do so far. At the close of Volume 2, and in Volumes 3 and 4, however, some chronological hints will be given. We must remember, moreover, that the law of analogy holds good for the worlds as it does for man, and that as [illegible] The Old [Deity]

Chan [illegible] can

becomes Two, Deva or Angel [illegible] Man [illegible] so we are taught that the curds (World-Stuff) become Wanderers (Comets), these become stars, and the stars (the centres of vortices), our sun and planets, to put it briefly. [This cannot be so very unscientific, since Descartes also thought that "the planets rotate on their axes, because they were once fixed stars, the centres of vortices."]

(b) There are four grades of initiation mentioned in esoteric works, which are known respectively as [illegible] Sotapanna, Anagamin, and Arhat, the Four Paths, or Fruits, or Four Roads, bearing the same appellations. The Arhat, though he sees and knows the Past, the Present and the Future, is not yet the highest adept; for the Adept himself, the initiated candidate becomes Chela, Pupil, in a higher degree. These higher grades have still to be conquered by the Arhat, who would reach the apex of the ladder of Arhatship. There are people who have reached, even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be initiates and the Profane until the end of this minor Manvantara, the present Life-Cycle. The Arhats of the Five Mys, or the Seventh Ring, are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This Root-Base has a name which can only be translated into English by several compound words—the Ever-Living-Human-Banyan. This Wondrous Being descended from a high region, they say, in the early part of the Third Age, before the separation of sexes in the Third Race.

This Third Race is sometimes called collectively the "Sons of Passive Yoga," as it was produced unconsciously by the Second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this Third Race, which was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Root-Race, produced by Kriyashakti a progeny called the "Sons of Ad," or of the Five Mys, the "Sons of Will and Yoga." They were a "conscious production," as a portion of the Race was already animated with the divine spark of spiritual, superior intelligence. This progeny was not a Race. It was at first a Wondrous Being, called the "Ancient," and after him a group of semi-divine and semi-human Beings. Set apart in Archaic genesis for certain purposes, they are those in whom are said to have incarnated the Highest Divinities. "Mind and Kama from previous Manvantaras"—to form the nursery for future human adepts, on this Earth and

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during the present Cycle. These "Sons of Will and Yoga," born so to speak in an immaculate way, emanated [illegible] entirely apart from the rest of mankind.

"The [illegible] who has, nevertheless, [illegible] the far from which in subsequent age all the great [illegible] sages and Hierophants such as the Rishi Kapila, [illegible] Orpheus etc., have orginated off. As objective man, he is the mysterious [illegible] the ever invisible, yet ever present Parent-age, about whom legends are [illegible] especially among the [illegible] and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds [illegible] over the initiated Adepts throughout the whole world. He is as said, the Nameless One, who has so many names and yet whose names and whose very nature are unknown. He is the Initiator called the GREAT SACRIFICE, for standing at the threshold of light he looks into it from within the Circle of Darkness which he will not cross nor will he quit his post till the last Day of this Life Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn, which he does not know, aye, neither on this Earth nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their home, are never sure, to the last moment, of not losing their way in this limitless desert of Illusion and Matter called Earth-life. Because he would then show the way to that region of freedom and light from which he is a voluntary exile himself, to every brother who has succeeded in liberating himself from the bonds of Flesh and Illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE.

"It is under the direct, intelligent guidance of this MAHA GURU that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these Sons of God, that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is they who laid the first foundation-stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars.

[Let those who doubt this statement, explain, on any other equally reasonable grounds, the mystery of the extraordinary knowledge possessed by the Ancients, alleged to have developed from lower and animal-like savages, the cave-men, of the palæolithic age. Let them turn for instance, to such work as those of Vitruvius Pollo, of the Augustan age, on architecture, in

which all the [illegible] are traced [illegible] if they would acquaint themselves with [illegible] and understand the deep [illegible] man descended [illegible] such a [illegible] unknown even in modern [illegible] It is the pupils of those [illegible] who hearkened on their knowledge [illegible] to Egypt and [illegible] with her now lost [illegible] of the Princes of the Fourth, the Atlantean, Humanity [illegible] the Sons of [illegible] of the [illegible] from whom the name passed to the still late generations of [illegible].

It is owing to the divine perfection of these architectural proportions that the Ancients could build these wonders, as the subsequent ages, the Tower, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, prove. They had the powers of machinery and a knowledge of mechanics, to which modern skill is like a mere toy, and which that skill relies upon as the works of hundred-handed giants.

Modern architects may not have altogether neglected these rules, but they have superadded enough empirical innovations to destroy the just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal Gods, and the ten books of Marcus Vitruvius Pollo on Architecture of one, in short, who was an initiate, can only be studied esoterically. The Druidic Circles, the Dolmens, the Temples of India, Egypt and Greece, the Towers and the [illegible] towns in Europe which were found Cyclopean in origin by the French Institute, are all the work of initiated Priest-Architects, the descendants of those few taught by the Sons of God, and early called the Builders. This is what appreciative posterity says of these descendants:

"They [illegible] and yet they [illegible] hands [illegible] the [illegible] the [illegible] the work of the [illegible] greater [illegible]

Again:

"The work of Syene made 340 years ago, when [illegible] under the [illegible] moment of [illegible] now be [illegible]

"[illegible] Aroste [illegible] Kenner [illegible]

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Although these matters were [illegible] it will be well to remind the reader that we are [illegible] a certain [illegible] in the Version [illegible] Aryan [illegible] of [illegible] Vishnu [illegible] A few more [illegible] though known and in a fragmentary form may help the student to obtain a glimpse into the present mystery.

[illegible] in place [illegible] that the high Devas [illegible] Brahmans of [illegible] descent while the modern Brahman should have the [illegible] believe firmly that he [illegible] Brahmans sprang direct from the mouth of Brahma. Such is the Esoteric teaching and it adds moreover that although those descended spiritually of course from the [illegible] of Wisdom and Yoga, became in time divided into opposite sects as their [illegible] progenitors did themselves later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a more animal function. Compare the Western views and practice in these matters with the instructions of Manu in regard to the rules of Grihastha or married life. "The true Brahman is thus indeed he whose seven forefathers have drunk the juice of the Moon-plant (soma) and who is a Trisuparna for he has understood the secret of the Vedas."

And to this day such Brahmans know that during the early beginnings of this Race, psychic and physical in its effect, being dormant and consciousness still undeveloped, its spiritual connections were quite unconnected with its physical surroundings; that divine man dwelt in his animal, though externally human, form; that if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent Kâma Principle. When the Lords of Wisdom, moved by the law of Evolution, infused into him the spark of consciousness, his first feeling it would seem to be and actually was a sense of solidarity of one race with the [illegible]. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose elements he felt within himself and who were yet outside and independent of him. Love arose out of that feeling and became the first and foremost motive in his nature, for it is the only one which is natural in his heart, which is innate in him, and which we find alike in the human babe and the young of the animal. His feeling of irrepressible

instinctive aspiration in primitive man [illegible] may be thus intuitionally described by Carlyle [illegible]

> [illegible]

> It was undeniable and has remained a [illegible] indestructible strength and power in the Asiatic Aryan heart to this day, that Race direct through its first Mind-born Sons, the Progeny of Brahmâ. As [illegible] on the holy Caste of initiates produced but rarely from age to age such perfect creatures, beings alpha inwardly though the same as those who produced them outwardly.

> In the infancy of the Third primitive Race

> A creature of a more exalted kind
> Was wanting still and this it was designed
> Comes nearer [illegible] more a god than beast,
> For angels formed and [illegible]

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took unto their abodes in these forms born of Spiritual Will and the natural divine power in man. It was a child of pure Spirit, merely overlayed with any vehicle of earthly element. Its physical frame alone was of time and of the Earth, it drew its intelligence direct from above. It was the Living Tree of Divine Wisdom, and may therefore be likened to the Mundane Tree of the Norse Legends, which stands within and the until the last battle of the Gods be fought, when its roots are all the time gnawed by the dragon Nidhogg. For even so the last and holy Son of Krishna, had his body gnawed by the tooth of time, but his roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven and not on earth. He was the last of his race, and he was the Seed of all the others. These were the sons of Kriyâshakti produced by a second spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the one and the Supreme among the seven trial "Sons of Wisdom." Of the subject we can say no more, except to add that

> [illegible]
> Ralph Waldo Emerson, [illegible]

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of every age, are, even in our own, there have been great intellects who have understood the problem correctly.

But now, when our [illegible] perfection it is now [illegible] through millions of years' evolution [illegible] yet, even through or from animal, as taught by these [illegible] says:

[illegible] Being reveals what would [illegible] nature [illegible] nature [illegible]

[illegible] breath of Heaven, or ether, the breath of life, called in the Bible Neshemah, in every animal, in every animate speck and in every mineral atom. But none of these has, like man, the consciousness of the nature of that Highest Being, as none has the divine harmony in its form which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle:

> There is but one temple in the Universe, and that is the Body of Man. Nothing is holier than that high form. We touch Heaven when we lay our hand on a human body.

This sounds much like a mere flourish of rhetoric, but it is not so. It will mediate, it will turn out to be a scientific fact, the expression of the actual truth of the thing. We are the miracle of miracles, the great inscrutable mystery.

STANZA 7

BEHOLD THE BEGINNING OF SENTIENT FORM-ESS LIFE.

FIRST, THE DIVINE FROM THE ONE FROM THE MOTHER-SPIRIT; THEN, THE SPIRITUAL, THE THREE FROM THE ONE; THE FOUR FROM THE ONE; AND THE FIVE, FROM WHICH THE THREE, THE FIVE AND THE SEVEN. OF THESE ARE THE THREE FOLD AND THE FOUR, DOWNWARD. THE MIND-BORN, SOUL OF THE AIR, OF THE [illegible] SEVEN. THEY WHO ARE THE [illegible] THE O-ANGE. THEY WHO WAGE [illegible] THE ANE, THY MOTHER BHUM.

[illegible]

[illegible] The hierarchy of Creative Powers [illegible] Seven Hou[illegible] throughout [illegible] with the Seven Manas. [illegible] divine spiritual [illegible]

The first Mental has among them also [illegible] at the great Quaternary in the four bodies and the three [illegible] of Brahma and the Parabrahm, the five Brahmas [illegible] Buddhas in the Buddhist system.

The highest Group is composed of the Divine Kumaras, so called, also spoken of as the Fiery [illegible] and the [illegible] of life, whose exoteric is securely hidden in the zodiacal sign of [illegible]. It is the [illegible] of the superior Divine World. They are the Fourteen Fiery Breaths, identical in one aspect with the upper Sephirothic Triad, which is placed by the Kabbalists in the Archetypal World.

The same Hierarchy, with the same numbers, is found in the Japanese system in the Beginnings, as taught by both the Shinto and the Buddhist sects. In this system Anthropogenesis precedes Cosmogenesis, as the divine merges into the human and creates, midway in its descent into matter—the visible universe, the legendary personage, remarks, essentially Omoie, having to be understood as the stereotyped embodiment of the higher secret doctrine and its sublime truths. To state this old system at full length would occupy too much of our space; a few words on it, however, cannot be out of place. The following is a short synopsis of the Anthropo-Cosmogenesis, and shows how closely the most separated nations echoed one and the same archaic teaching.

When all was as yet [illegible] there appeared on the stage of future creation [illegible] Kami, Divine Monarch of the Central Heaven [illegible] Kami, Exalted, Imperial Divine Offspring of Heaven and Earth, and (3) Kami-mi-musubi no Kami, Offspring of the [illegible] Deity.

These were without form or substance, but in the Triad, as typified the celestial, not the terrestrial substance, had yet differentiated [illegible] had the essence of [illegible] been formed.

[illegible] in the [illegible] which [illegible] adopted by Moses de Leon with the help of Jewish and Christian Cabalists in the 13th century, and changed and revised [illegible] many human hands, is only a little less esoteric than the [illegible] Divine Vehicle, no longer appears as it does in the Chaldean [illegible] of Numbers. True enough, Am

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Soph the absolute NOT [illegible] the form of the [illegible] the man [illegible] Heavenly man [illegible] Christ [illegible] again in Hebrew [illegible] Vehicle [illegible] and man [illegible] dwell in the phenomenal world. But the Kabalists never make it plain how the Absolute can use anything or even any attribute whatever since as the Absolute it is devoid of attributes. [illegible] they assert that in reality it is the first Cause Plato's Logos the original and eternal [illegible] that manifests through Adam Kadmon the Heavenly Logos or to speak in the Book of Formation it is explained that Ain En or Ain [illegible] is the only [illegible] Depth [illegible] the Hymns of the [illegible] and Propator [illegible] periodical [illegible] the Brahmā [illegible] differentiated from Brahman or Paraḥ Brahman. It is the Depth the source of Light or Propator which is the Unmanifested Logos or the abstract idea and not Ain Soph whose Ray uses Adam Kadmon [illegible] male and female [illegible] of the Manifested Logos [illegible] objective universe as a Chariot through which to manifest. But in the Zohar we read the following incongruity: Senior occultatus est et absconditus. Microprosopus manifestus est et non manifestus. [The older is hidden and unknown, the Microprosopus is revealed and not revealed.] This is a theory since Microprosopus or the Microcosm can only exist during its manifestations and is destroyed during the Mahapralayas. Rosenroth's Kabbala is no guide but very often a puzzle.

The first Seven are the Divine. As in the Japanese system, in the Egyptian, and every old cosmogony, at this divine Power the One are in the three descending Groups. Having their potential being in the higher Group they now become distinct and separate Entities. These are called the Virgins of Life, the Great Illusion, etc., etc., and collectively the six-pointed star. The altar in almost every religion is the symbol of the Logos as the first emanation. It is the sign of Vishnu in India, the Chakra or Wheel, and the glyph of the Tetragrammaton. He of the four letters in the Kabalah or metaphorically the limbs of Microprosopus, which are ten and six respectively.

The late Kabalists, however, especially the Christian Mystics, have played yet havoc with this magnificent symbol, regarding the Microprosopus, who is philosophically speaking quite distinct from the unmanifested eternal Logos, one with the Father, has finally been to signify by centuries of incessant efforts of sophistry and of paradoxes, to be considered as one with Jehovah or the Old living God, whereas Jehovah is no better than Binah, a female Sephira. [This fact cannot be too frequently impressed upon the reader.] For the Ten limbs of the Heavenly Man are the ten sephiroth, but the first

Heavenly Man is the unmanifested Son of the [illegible] and ought never to be degraded into Microprosopus, the Lesser Face or Countenance, the prototype of man on the terrestrial plane. The Microprosopus, or the Logos manifested, and [illegible] man, [illegible] however [illegible] on Fire [illegible] Power of [illegible] the six planes, principles, etc., [illegible] the seventh or the central point in the star. All [illegible] the [illegible] Hierophants included symbolism the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sephira Adam Kadmon. [Sephira is the Crown sephira in the abstract principle only, as a mathematical x, the unknown quantity. On the plane of differentiated nature she is the female counterpart of Adam Kadmon, the first Androgyne. The Kabalah teaches that the words [illegible] referred to the formation and evolution of the sephiroth and not to light as opposed to darkness. Rabbi Simeon says:

> O [illegible] man and woman, Adam Kadmon [illegible] of the words: [illegible] light and [illegible] light. And this is the two-faced man.

"In its unity, Primordial Light is the seventh or highest principle, Dangpalsirit, the Light of the Unmanifested Logos. But in its differentiation, it becomes *Fohat*, or the "Seven Sons." The former is symbolized by the central point in the Double Triangle, the latter by the Hexagon (built of the six limbs) of Microprosopus, the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expression:

> *The first after the "One" is Divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water and Air. The Ones not incarnated are to Man seeing bodies, but with the most invisible Spheres. The "first-Born" are the LIFE, the Heart and Pulse of the Universe; the Second are its MIND or Consciousness.*

These Elements of Fire, Air, etc., are not our composed elements; and this "Consciousness" has no relation to our consciousness. The Consciousness of the "One Manifested," if not absolute, is still an undifferentiated Mahat, the Universal Mind, is the first production of the Brahmā-Creator, but also of Pradhana, undifferentiated matter.]

The [illegible] orders of Celestial Beings, those of Fire and Æther, corresponding to Spirit and Soul, or Ātmā-Buddhi, whose names are legion, are [illegible] but more [illegible] substantial. They are the first differentiation in the Secondary [illegible] of [illegible] a misleading word. As the name shows, they are the Prototypes of the incarnating

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life or Monads as it are emanated of the Fire, Spirit of Life. It is through these that passes as a pure silver stream the life, which turns and blesses with its future Vehicle, no on the Soul Buddhi. These are directly connected with the Hosts of the higher Worlds of our system. From these Two and with the Hosts of the higher Worlds of our system. From these Two and Intermediate the three [illegible]

In the cosmogony of man when [illegible] the chaotic mass an egg like nucleus appears having within itself the germ and potency of all universal as well as of all terrestrial life. It is the Divine Food out named which differentiate the male ethereal principle [illegible] ascends and the female gender or matter material principle [illegible] precipitated into the universe of substance when a separation occurs between the celestial and the terrestrial. From his he female the Mother the first rudimentary objective being is born. It is ethereal without form or sex and yet it is from it and the Mother that the Seven Divine Spirits are born from whom we emanate the seven creations just as in the Codex Nazareus from Karabtanos and the Mother Spiritus the seven evilly disposed material spirits are born. It would be too long to give here the Japanese names but in Sanskrit they stand in this order

1) The Invisible Celestial which is the Creative Logos of the non creating Father or the creative potentiality of the latter made manifest

2) The Spirit [or God] of the rayless Depths Chaos which becomes differentiated matter or the world-stuff esoteric mineral realm

3 The Spirit of the Vegetable Kingdom of the Abundant Vegetation

4 The Spirit of the Earth and the Spirit of the Sands a Being of dual nature the former containing the potentiality of the male element the latter that of the female element the two forming a combined nature These two were the as yet unconscious of being sex

In this duality were contained [illegible] Kama the male dark and muscular Being and [illegible] Kama the female fair and weakly or more delicate Being Then

5 [illegible] The spirits of [illegible] were endowed with dual sexed

The seventh spirit the last emanated from the Mother appears as the first living human form distinctly male and female It was the seventh creation as in the Puranas where man is the seventh creation of Brahma

These Tanaqui are descended into the Universe by the Celestial Bridge the Milky Way and Taraka penetrating as below a fluidic mass of clouds and water which it [illegible] spear into the depths and dry land appeared Then the [illegible] sent to explore Chaos the newly created island world Ginnungagap

Such are the Japanese [illegible] which the [illegible] that contains the kernel of the same the truth [illegible]

(d) The three orders correspond to Atma-Buddhi-Manas. Spirit Soul and Intelligence and are called the Triads

[illegible] The [illegible] highest group among the Rupas Angels [illegible] the Triad [illegible] spiritual souls they are [illegible] and constitute through the Order being [illegible] Septenary Hosts he great mystery of human [illegible] and [illegible] Being For the [illegible] he said [illegible] the Germ that will all into generation This Germ will become the spiritual potency in the physical cell that guides the development of the embryo and that is the cause of the hereditary transmission of faculties and of the inherent qualities in man The Darwinian theory however of the transmission of acquired faculties is neither taught nor accepted in Occultism Evolution in the latter proceeds on quite other lines, the physical, according to Esoteric teaching, evolving gradually from the spiritual, mental, and psychic. The inner soul of the physical cell—the spiritual plasm that dominates the germinal plasm—is the key that might open one day the gates of the arcana records of the Biologic now called the dark mystery of Embryology It is worthy of notice that Modern Chemistry, while rejecting, as a superstition of Occultism and Religion as well the theory of substantial and invisible Beings called Angels, Elementals etc without of course having ever looked into the probability of these metaphysical Entities or thought over them—should, owing to observation and discovery, have been unconsciously forced to recognize and adopt the same rule of progression and order, in the evolution of chemical atoms, as Occultism does for both its Dhyanis and Atoms—analogy being its first law. As seen above the very first [illegible] of the Rupa Angels a septenary or element being added to each in descending order so also are the Atoms of the physiology of Chemistry monatomic diatomic triatomic tetratomic etc progressing downwards

Let it be remembered that the Fire, Water and Air of Occultism, or the Elements of Primary Creation so-called are not the compound elements they are on earth, but noumenal homogeneous Elements—the Spirits of the former Then follow the Septenary Groups or Hosts. Placed in parallel lines with the atoms in a diagram the status of these Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner as to analogy This refers, of course only to diagrams made by Occultists or rather the scale of Angelic Beings to

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be placed in parallel line with that scale of the chemical atoms of Science from the hypothetical Hydrogen down to Uranium they would of course be found to be [illegible] For the chemist have a correspondents or the Astral Plane only the four lowest orders the three higher principles in the atom or ether molecule or chemical element being perceptible to the initiated Dangma's eye alone But then it would have to be [illegible] by the Occultists which it might refuse to do A Esoteric Philosophy every physical principle corresponds to and depends on its higher noumenon the Being to whose essence it belongs and above as below the Spiritual evolves from the Divine the Psycho-mental from the Spiritual down to its lower plane by the Astral the whole animate and (seemingly) inanimate Nature evolving on parallel lines and drawing its attributes from above as well as below

The number seven as applied to the term Septenary Host above mentioned does not imply only seven Entities but seven Groups or Hosts as explained before The highest Group the Asuras born in Brahma's first body which turned into Night are septenary divided like the Pitris into seven Classes three of which are bodiless (arupa) and four with bodies They are in fact more truly our Pitris (Ancestors) than the Pitris who projected the first physical men]

(f) The sixth Order is a very mysterious one as it is connected with the Microcosmic Pentagon the five-pointed star representing man In India and Egypt these Dhyanis were connected with the Crocodile and their abode is in Capricornus But these are convertible terms in Indian Astrology or the tenth sign of the Zodiac which is called Makara is loosely translated Crocodile The word itself is actually interpreted in various ways as will be shown further off In Egypt the Defunct whose symbol is the pentagram or the five pointed star the points of which represent the limbs of a man was shown emblematically transformed into a crocodile Sebekh or Sevekh (or Seventh) as Mr Gerald Massey* says showing it to be the type of intelligence is a dragon in reality not a crocodile It is the Dragon of Wisdom or Manas the Human Soul Mind the Intelligent Principle called in our Esoteric Philosophy the Fifth Principle

Says the defunct Osiriified in the Book of the Dead or Ritual under the glyph of a Hummi-form God with a crocodile's head

am the crocodile preying at the fear I am the God crocodile at the arrival of his Soul among men am the God-crocodile brought for destruction

* See Yoshu Asuras bag

An allusion to the destruction of "divine spiritual purity" when man acquires the knowledge of good and evil, also to the "fallen" Gods, or Angels of every theogony

am the fish of the great Mana (the Human) the Crocodile the Vehicle of Yama [illegible] merged in Sekhem

This last sentence gives the corroboration and repeats the doctrine of esoteric Buddhist for it alludes directly to the Fifth Principle (Manas), or the most spiritual part of its essence rather which merges into assimilated by and made one with Atma Buddhi after the death of man For Sekhem is the residence or ka of the God Khem Horus Osiris or Father and Son) hence the Devachan of Atma Buddhi In the Book of the Dead the Defunct is shown entering into Sekhem with Horus Thot and emerging from it as pure spirit Thus the Defunct says

see the forms of Ra-self as [illegible] transformings eternally know this chapter, He who [illegible] a kind of [illegible] arms

And addressing in magic formula that which is called in Egyptian Esotericism the ancestral heart or the reincarnating principle the permanent (?) the Defunct says

O my heart my ancestral heart necessary for my transformations do not separate thyself from me before the gate-keeper of the scales Thou art my personality within my breast where companion watching over my feelings [Budget]

It is in Sekhem that lies concealed the Mysterious Face or the real Man concealed under the false personality the triple-crocodile of Egypt the symbol of the higher Trinity, or human Triad, Atma, Buddhi and Manas

[One of the explanations of the real though occult meaning of this Egyptian religious glyph easy The crocodile is the best to swim and most the devouring rays of the morning sun and very soon came to personify the solar heat When the sun arose it was like the arrival on earth, and arriving man or the divine soul which informs the Gods Hence the strange symbolism the mummy donned the head of a crocodile to show that it was a Soul arriving from the earth]

In all the ancient papyri the crocodile is called Sebekh (Seventh water also symbolizes the ninth principle esoterically and as aptly stated Mr Gerald Massey shows that the crocodile was the seventh soul the supreme one of seven the seer unseen Even esoterically Sekhem is the residence of the God Khem and Khem is Horus avenging the death of his father Osiris hence punishing the Sins of man when he becomes a disembodied Soul Thus the defunct Osiriified became the God Khem who guards the field

Book of the Dead [illegible] Ch [illegible] 29 30 [illegible] 34 35

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of Aum or [illegible] that is he grants [illegible] punishment or [illegible] is the [illegible] locality [illegible] where he [illegible] is given where the food of divine [illegible] [illegible] Being is supposed to [illegible] the two aspects of Mahat [illegible] universal intelligence the [illegible] the [illegible] and the physical [illegible] and the [illegible] nature of man [illegible] and [illegible] is with Mahat [illegible] bar five [illegible] made into [illegible] sign of the zodiac.

[illegible] and [illegible] partake of the lower quaternary of the Quaternary. They are conscious intelligent entities as invisible as Ether [illegible] are shot out like the sparks of a fire from the [illegible] central Group of the Fire and shot out in their turn numberless side Groups the lower of which are the Nature Spirits or Elementals of countless kinds and varieties from the [illegible] down to atomic though to human perception invisible organisms. The latter are considered as the [illegible] spirits or atoms for they are the first remove backwards from the physical atom— sentient if not intelligent creatures. They are all subject to Karma and have to work out through every cycle. For as the doctrine teaches there are no such privileged Beings in the universe whether in our own or in other Systems in the outer or the inner Worlds as the Angels of the Western Religion and the Judean. A Dhyân Chohan has to become one he cannot be born or appear suddenly on the plane of life as a full-blown Angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next Circle of life into higher superior Worlds and will make room for a new Hierarchy composed of the elect ones of our mankind. Being is an endless cycle within the One Absolute Eternity wherein move numberless inner cycles [illegible] and conditioned worlds created as such would evince no personal merit in being Gods. Such a class of Beings — perfect only by virtue of the special immaculate nature inherent in them—in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character as ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This Sixth Group moreover remains almost inseparable from man who draws from it all but his highest and lowest principles of his spirit and body. his five mortal human principles being the very essence of those Dhyânis. Plato calls them the Fingers the Cherubim the Guardian Angels the Occultists

[illegible]

the Ancestors the Pitris. They are the [illegible] Dhyân Chohans having the [illegible] Elements in the composition of their bodies in fact men minus the physical body.

Alone, the Divine Ray, the Atman, proceeds directly from the One. When asked, how can this be? How is it possible to conceive that these [illegible] or Angels can be at the same time their own emanations and their personal selves? Is it in the same sense as in the material world, where the sperm is in one way his father being his direct offspring and the flesh of his flesh? To this the mystery of birth [illegible] But one has to get deep into the mystery of birth before one can fully comprehend this truth.

7. THE ONE RAY MULTIPLIES THE SEVEN RAYS. THE PRI-FORMS EVOLVE. AND THE SURVIVES THE DAY OF ALL. THE NIGHT OF ALL. COMES. AS RAYS THE LIFE-RAY. THE ONE. LIKE A THREAD THROUGH MANY BEADS.[1]

This shloka expresses the conception a purely Vedântic one as already explained elsewhere of a life Thread Sutrâtma running through successive generations. How then can this be explained. By resorting to a simile to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however I would ask, whether it seems unnatural least of all supernatural to any one of us when we consider the process of the growth and development of a foetus into a healthy baby weighing several pounds? Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoon. And afterwards we see the baby develop into a six-foot man? The refers to the atomic and physical expansion, from the microscopically small into something exceedingly large, from the unseen to the naked eye, into the visible and objective. Science has provided for all this and [illegible] say that theories embryological biological and physiological, are correct enough, so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of Embryology namely, what are the forces at work in the formation of the foetus and the cause of hereditary transmission of various physical moral or mental have never been properly answered nor and they ever be solved till the day when scientists decide and to accept the Occult theories. But if this physical phenomenon at which no one cavils or so at as it puzzles the Embryologists why should our intellectual and inner growth the evolution of the Human-Spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other?

[1] From the Shloka Sharira or Astral Body. [illegible]

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[The Materialists and the Evolutionists of the Darwinian school would be advised to accept the newly worked out theories of Professor Weissmann the author of Beiträge zur Descendenztheorie with regard to one of the two mysteries of Embryology as above specified which he seems to think he has solved for when its fully solved science will have stepped into the domain of the truly Occult and passed or even out of the realm of transformation as taught by Darwin. The two theories are irreconcilable from the standpoint of Materialism. Regarded from that of the Occultists however the new theory solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissmann at one time a fervent Darwinist sought to fasten to repair the defective the German embryologist-philosopher stepping over the heads of the Greek Hippocrates and Aristotle right back into the teachings of the old Aryans shows one embryonal cell out of millions of others at work in the formation of an organism alone and unaided determining by means of constant segmentation and multiplication the correct image of the future man or animal in its physical mental and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor it is the cell again which transmits to him the intellectual and mental idiosyncrasies of his sires and so on. The Ātma is the immortal portion of our bodies developing by means of a process of successive assimilations. Darwin's theory viewing the embryological cell as the essence or extract from all other cells is set aside it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells or these germinal cells do not have their genesis at all in the body of the individual but proceed directly from the ancestral germ-cell handed from father to son through long generations. It is the latter hypothesis that Weissmann has adopted and worked upon and it is to this cell that he traces the immortal portion of man. So far so good and when his whole correct theory is accepted how will Biologists explain the first appearance of this ever-lasting cell? Unless man grew like the immortal Hydra and was not born at all but fell from the clouds how was that embryological cell generated in him?

Complete the Physical Plasm mentioned above the Germinal Cell of man with all its material potentialities with the Spiritual Plasm so to say of the mind that contains the five lower principles of the Six prescribed Dhyānis and you have the secret if you are spiritual enough to understand it.

Now to the promised [illegible]

When the seed of the animal man [illegible] the [illegible] of the animal woman that seed cannot germinate unless it has been fructified by the five [illegible] [the fluid of, or the emanation from the principles] of the Six-fold Heavenly Man. Wherefore the Microcosm [illegible] as a pentagon within the Pentagon [illegible] the Macrocosm.

[illegible] the functions of [illegible] Earth are [illegible] hereditary [illegible] the animal man [illegible] connection with the [illegible] principles of the spirit of the Earth the Six-fold [illegible] [illegible] separate particle with their [illegible] the Pentagon [illegible] in the primal [illegible] have [illegible] the third and the fourth in man the germ must recall the [illegible] of all the [illegible] Wherefore he will be born no higher than an animal.

Thus in man alone the [illegible] is complete. As to the seventh principle it is but one of the Beams of the Universal Sun for each Rational creature receives the temporary loan only of the which has to return to its source. As to his physical body, it is shaped by the lowest terrestrial Lives, through physical, chemical and physiological evolution; "the Blessed Ones have nought to do with the purgations of matter." (Kabalah Chaldean Book of Numbers.)

It comes to the Manasic in its less prototypal shadowy form as the offspring of the Human of one of Fire in its qualitative and physical aspect it is the direct progeny of the Ancestors the lowest Dhyānis or spirits of the Earth for its moral, psychic and spiritual nature, it is indebted to a Group of divine Beings, the name and characteristics of which will be given in Volumes 3 and 4. Collectively man are the handiwork of Hosts of various Spirits distributively the tabernacles of those Hosts and occasionally and individually the vehicles of some of them. In our present all material fifth Race, the earthly Spirit of the Fourth [illegible] we are approaching the time when the pendulum of evolution will depart from [illegible] decidedly upwards bringing Humanity back on a parallel line with the primitive Third Root Race in spirituality. During its childhood, mankind was wholly composed of that Angelic Host who were the indwelling Spirits that animated the monstrous and gigantic aborigines of many of the [illegible] Race built by and composed of countless myriads of lives as our bodies are also now. This sentence will be explained later on in the present Commentary. "Science dimly perceiving the truth may find bacteria and other infinitesimals in the human body and see in them only occasional and disturbing visitors to which

[illegible]

Nemaline [illegible]

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diseases are attributed. Ozone [illegible] in every atom and molecule whether in a mineral, human body or else in water, air, its [illegible] whether in the human body [illegible] the microscope being [illegible] to the finest intuitions.]

The aberrations mentioned above have degraded in texture and symmetry of form, growing [illegible] the physical improvement [illegible] inner Man and of Nature. The three middle principles in each and man become with every Race more material, the Soul creeping back to make room for the human [illegible] the essence of the elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the Lord God, but he is the child of the Elohim, so arbitrarily changed into the singular number and masculine gender. The six Dhyanis commissioned to create man in their image could only throw off their shadows as a delicate mode for the Nature Spirits of matter to work upon. Man is, beyond any doubt, formed physically out of the dust of the Earth, but its creators and fashioners were many. Nor can it be said that the Lord God breathed into his nostrils the Breath of Life, unless that God is identified with the ONE LIFE, omnipresent though invisible, and unless the same operation is attributed to God on behalf of every living Soul, which is the Vital Soul (Nephesh), and not the Divine Spirit (Ruach), which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in the cycle of incarnation. It is owing to the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who are unable to understand, and hence to accept, more than a triune man—Spirit, Soul, Body—that the Breath of Life has been confused with the immortal Spirit. This applies also directly to the Protestant theologians, who in translating a whole verse in the Fourth Gospel have entirely perverted its meaning. The mistranslation runs: "the wind bloweth where it listeth," instead of "the spirit goeth where it willeth," as in the original, and also in the translation of the Greek Eastern Church.

[The learned and very philosophical author of New Aspects of Life, Dr. H. Pratt, would impress upon his reader that the Nephesh Chaiah, living soul, according to the Hebrews,

"proceeded from [illegible] was produced by the union of the spirit or breath of life with the quickening body of man, and was to supersede and take the place of the [illegible]

that spirit in the thus constituted self. [illegible] and disintegration [illegible]

The human body, he [illegible] as a "mistake in which arise from which [illegible] higher than the Spirit developed [illegible] and [illegible] point of activity the [illegible] and illusion world of Maya. The [illegible] from the animated body of man. [illegible] given [illegible] within the breath of life simply. The [illegible] ment," for it is based on the [illegible] that Prana and Atma or Jivatma are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, Ruach, Pneuma and Spiritus meant Wind, with the Jews, undoubtedly, and with the Greeks and Romans very probably, the Greek word Anemos (Wind) and the Latin Animus (Soul) having a suspicious relation.

This is very far fetched. But a legitimate battle field for deciding this question is hardly to be found, since Dr. Pratt seems to be a practical matter-of-fact metaphysician, a kind of Kantian Positivist, whereas the Eastern metaphysicians, especially the Vedantins, are all idealists. The Occultists also are of the extreme Esoteric Vedantin school, and though they call the One Life (Parabrahman) the Great Breath and the Wind, and disconnect the seventh principle entirely from matter, and deny that it has any relation to or connection with it.

Thus the philosophy of man's psychic, spiritual and mental relations with his physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology is now properly understood, nor can they be assimilated without accepting the Esoteric esoteric, or at any rate the Vedantic conquaternaire division of the human inner principles. Failing which it will be for ever impossible to understand the metaphysical and purely psychic, and even physiological, relations between the Dhyan Chohans or Angels on the one plane and Humanity on the other. No eastern Aryan Esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles of the Seven souls of Man. The Book of the Dead gives a complete list of the transformations that every Defunct undergoes while divesting himself one by one of all these principles, materialized for the sake of clearness into ethereal bodies or bodies. We must moreover remark, those who try to show that the Ancient Egyptians did not teach Reincarnation, that the soul, the Ego or Self of the Defunct is said to be living in Eternity, it is immortal, celestial, pure and disappearing

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with the Solar Boat, "that it" for the Cycle of Necessity. This "Soul [illegible] the Karma [illegible] the Cause of life and joins the living emerge from the [illegible] the Karma [illegible] Tasu every night. This expresses the periodical [illegible] of the Ego.

The Shadow, the Astral Form, is annihilated [illegible] by the Urnes; the Manas will be annihilated the two, with the Fourth and Fifth Principles will be scattered, but the Solar Bird, the Divine Ego, and the Physical [illegible] Manas and Atma-Buddhi [illegible] in the eternity of [illegible] they are three another [illegible].

Another suggestive analogy between the Aryan or Brahmanical and the Egyptian Esoteric [illegible] the former as the Pitris, the [illegible] Ancestors of man, and the Egyptian name of the Moon God Taht-Ennun, the first man and the Egyptian name of the Moon God Taht-Ennun, the first human ancestor.

This M. Pt. Ford [illegible] the seven [illegible] powers that were born in himself and were [illegible] [illegible] he was the manifestor of the Eighth. He is the eighth sphere [illegible] the seven rays of the Chaldean Hestia [illegible] the [illegible] Seven was seen to be figured in heaven by the seven large stars of the Great Bear, the [illegible] or assigned by the Egyptians to the Mother of Time and of the seven Elements, Powers.

As well known to every Hindu, the same constellation represents in India the Seven Rishis and is called Rikshas and Chirasthanas.]

Life alone produces life. The Earth gives Man his body; the Gods (Dhyanis) give him his five inner principles, the psychic shadow of which these Gods are; than the animating principle, which Atman is one and indivisible. It is not in the Tasu.

For what is the Tasu? The frequent allusion to it in the Book of the Dead remains a mystery. Tasu is the Path of the Night-Sun, the inferior hemisphere, or the internal region of the Egyptians, placed by them on the concealed side of the Moon. The human being in the Esoteric sense, sent out from the Moon—a triple mystery, astronomical, physiological and psychical—at once he [illegible] the whole cycle of existence, and then returned to his birthplace, before [illegible] from it again. Thus the Defunct is shown arriving in the Wa[illegible] receiving his judgment before Osiris, resurrecting as the God Horus, and [illegible] the sidereal heavens, which is an astronomical assimilation to Ra, the sun, then having crossed the Noot, the Celestial Abyss, returning once more to Tasu, an assimilation to Osiris, who, as the God of life and reproduction, inhabits the Moon. Plutarch shows the Egyptians celebrating

Book of the Dead, [illegible]

* The Seven Souls of Man, p. 12, a Lecture by Gerald Massey.

* The Gods of Osiris, the

a festival called "The ingress of Osiris into the Moon." In the Egyptian life is promised after death, and the renovation of life was so under the patronage of Isis-Luna, because the Moon was the emblem of the periods of reincarnations, waxing and waning, dying and reappearing every month. In the Zoroastrian [illegible] that renews itself by the day renewal. And Sabaoth says to Jar[illegible] the renewed [illegible] on the 300 Lunus, when a babe [illegible] better [illegible] over [illegible]. Couplings and conceptions abound when the [illegible] is past to heaven on that day. Says Isis: "O you radiant beam of the Moon, issue from the Encircling multitude [of stars]. Open me the Tasu, for Osiris N. I will issue by day to do what I have to do amongst the living." [illegible] to produce conceptions.

* "Osiris was God manifest in generation," because the ancients knew far better than the moderns the real consequences of the lunar body upon the mysteries of conception. In the oldest systems we find the Moon always male. Thus Sama with the Hindus is a kind of sidereal Don Juan, a King, and the rather albeit illegitimate of Bucha, Wisdom. This relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries, including those of sexual generation.] And later when the Moon became connected with the female Goddesses, with Diana, Isis, Artemis, Juno, etc., this connection was also due to a thorough knowledge of physiology and female nature, physical as much as psychic.

But primarily the Sun and Moon were the only visible and by their effects so to say, tangible psychic and physiological deities, the Father and the Son, while Space or Air in general, or that expanse of Heaven called Nouit by the Egyptians, was the concealed Space or Breath of the two. The Father and Son were interchangeable in their functions, and worked together harmoniously in their effects upon terrestrial nature and humanity, hence they were regarded as one, though [illegible] as personified Entities. They were both males and both had their distinct, though [illegible] work in the creative generation of Humanity. So much from the astronomical and

[illegible]

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common standpoints [illegible] and expressed in symbolical language which became in our last races theological and dogmatic. But behind this veil of [illegible] Astrological symbols there were the [illegible] mysteries of Anthropography and the primeval genesis of man. And in this no knowledge of symbols or even the key to the [illegible] language of the Jews will or can help save only with [illegible] that which has been handed down in national scriptures [illegible] when the [illegible] of each people and also but the smallest portion of the [illegible] a city of each people and often moreover in the Hebrew Scriptures referred merely to the terrestrial human and not to the divine life of that nation. That mystic and spiritual element belonged to the [illegible] There were things never recorded in scrolls but which as in Central Asia were engraved on rocks and in subterranean crypts.

Nevertheless there was a time when the whole world was of one tongue and of one knowledge and man knew more of his origin than he does now and thus knew that the Sun and Moon however large a part they may play in the constitution growth and development of the human body were not the direct causative agents of his appearance on Earth for these agents in truth are the living and intelligent Powers which the Occultists all Dhyân Chohans are the living and intelligent Powers which the Occultists all Dhyân Chohans.

As to this a very learned admirer of the Jewish Esoterism tells us that:

> The Kabbalah says expressly that Elohim is a generic abstraction what we call in mathematics a constant [illegible] or a generic function entering into all constructions not particular what is by the generic [illegible] the Aseo Dhyânis and Elohim gives.

To this the Eastern Occultist replies Quite so they are an abstraction to our physical senses. To our spiritual perceptions however and to our inner spiritual eye the Elohim or Dhyânis are no more an abstraction than our soul and spirit are of us. Reject the one and you reject the other since that which is the living Entity in us is partly the direct emanation from and partly those celestial Entities themselves. One thing is certain the Jews were tolerably acquainted with Nature and various magnificent forces but with the exception of some of their great prophets and seers like Daniel and Ezekiel Enoch belonging to a far distant age as a generic character and not to any nation but to all they knew little of man and cared they deal with the real divine Occultism their national character being averse to anything which had no direct bearing upon their own ethnical good and individual benefits witness their own prophets and the curses thundered by them against the

stiff-necked race. But even the Kabbalah [illegible] the direct relation between the Sephiroth or Elohim and man.

Therefore when [illegible] the Kabbalistic [illegible] of Jehovah was Binah a female [illegible] in [illegible] only will [illegible] the idea of perfection to be Kether [illegible] the abstract sense of a [illegible] metaphysical element and the reality only when put in its proper place as an emanation and a reflection we have a right to maintain that the Zohar [illegible] by the Book of Numbers at any rate gave out [illegible] the [illegible] Kabbalists had disfigured it also its [illegible] that we do [illegible] it makes Man emanate not from one [illegible] but from a [illegible] group of Celestial Men or Angels just as in Genesis under the [illegible] Divine.

3 WHEN THE ONE BECOMES TWO, THE THREE-FOLD APPEARS, TO WIT, THE ONE ETERNAL DROPS ITS REFLECTION INTO THE REGION OF THE MANIFESTATION, THAT REFLECTION DIFFERENTIATES THE WATER OF SPACE, OR IN THE WORDS OF THE BOOK OF THE DEAD, CHAOS ESCAPES, THROUGH THE EFFULGENCE OF THE RAY OF PRIMORDIAL LIGHT DISSIPATING ITS DARKNESS, BY THE HELP OF THE GREAT MAGIC POWER OF THE WORD OF THE [CENTRAL] SUN. CHAOS BECOMES MALE-FEMALE AND WATER INCUBATED BY LIGHT, AND THE THREE-FOLD BEING EDUES AS ITS FIRST-BORN. RA [OR OSIRIS-FISH] CREATES HIS OWN LIMBS [IDA BRAHMA], BY CREATING THE GODS DESTINED TO PERIODICALLY INCARNATE DURING THE CYCLE. THE EGYPTIAN RA EMANATING FROM THE DEEP IS THE DIVINE UNIVERSAL SOUL IN ITS MANIFESTED ASPECT AND SO IS NÂRÂYANA THE PURUSHA [illegible] ASPIRA AND PRESENT IN ETHER.

This is the metaphysical explanation and refers to the very beginning of Evolution or, as we would rather say, of Theogony. The meaning of the [illegible] when explained from another standpoint in its reference to the mystery of man and his origin is far more difficult to comprehend. In order to form a clear conception of what is meant by the one becoming two and then being transformed into the three-fold the student has to make himself thoroughly acquainted with what we call Kosmos. If he refers to Eastern Buddhism the first attempt to seek out an approximate outline of archaic cosmogony he will find that by a Round is meant the serial evolution of

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nascent material Nature of the seven Globes of our Chain,* with their mineral vegetable and animal kingdoms man being included in the latter and standing at the head of it during the whole period of a Life Cycle which alone would be called by his Brahmanic or Old Brahma It is in short one revolution of the Wheel our Planetary Chain which is composed of seven Globes or seven separate Wheels in another sense this time When evolution has run downward into matter it on Globe A to Globe G is one Round In the middle of the fourth revolution which is our present Round Evolution has reached its acme of physical development crowned its work with the perfect physical man and from this point begins its work upward All this needs little repetition as it is we explained in Esoteric Buddhism That which was hardly touched upon however and of which the little that was said has misled many is the origin of man and it is upon this that a little more light may now be thrown just enough to make the subject more comprehensible at he process will be fully explained only in its legitimate place in Volumes 3 and 4

Now every Round on the descending scale is but a repetition in a more concrete form of the Round which preceded it just as every Globe down to our Fourth Sphere the actual Earth is a grosser and more material copy of the more shadowy Sphere which precedes it each in order on the three higher planes On its way upwards on the ascending arc Evolution spiritualizes and etherealizes so to speak the general nature of all bringing it on to a level with the plane on which the seventh Globe on the opposite arc is placed. the result being that when the seventh Globe is reached in whatever Round the nature of everything that is evolving returns to the condition it was in at its starting point plus every time a new and superior degree in the states of consciousness Thus it becomes clear that the origin of man so called in this our present Round or the Cycle on this Planet must occupy the same place in the same Order save details based on local conditions and time as in the preceding Round Again it must be explained and remembered that

[illegible]

See diagram [illegible]

as the work of each Round is said to be determined is a complete group of so-called [illegible] or Entities [illegible] that of every Globe but is also under the supervision and guidance of special Rulers and Overseers the Dhyan Chohans

[illegible] reasons [illegible] an important word to use as no other language not even the tongue of the Vishishtadwaitis [illegible] even Parabrahman believes in [illegible] and results not only in evolution but of pre-existing material

* The Group of the Manasic which is [illegible] to represent man is a special group then yet it evolved shadowy man in the cycle just as a higher and still more spiritual group evolved him in the third Round But as it is the path of the downward scale of spirituality the last and seventh being the Terrestrial Spirits Elementals which gradually form build and condense his physical body this sixth group evolves no more than the future man's shadowy form a filmy hardly visible transparent copy of themselves It becomes the task of the Fifth Hierarchy the mysterious Beings that preside over the constellation Capricornus Makara or Crocodile in India and in Egypt—to inform the empty and ethereal animal form and make of it that Rational Man This is one of those subjects upon which very little may be said to the general public It is a mystery truly but only to him who is prepared to reject the existence of intelligent and conscious Spiritual Beings in the Universe and to limit full Consciousness to man alone and that only as a function of the brain * Many are those among the Spiritual Entities, who have incarnated bodily in man since his first appearance and who or all that still exist as independently as they did before, in the infinitudes of Space

To put it more clearly such an invisible Entity may be bodily present on earth without however abandoning its status and functions in the superior sensuous regions If this needs explanation we can do no better than unfold the veil of like cases in so called Spiritualism though such cases are very rare at least as regards the nature of the Entity materializing or taking temporary possession of a medium For the so called spirits that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied Personalities Such spirits can only be either Elementaries or Nirmanakayas just as certain persons whether by virtue of a peculiar organization or through the power of acquired mystic knowledge, can be seen in their "double" in one place, while their body is many miles away so the same thing can occur in the case of superior Beings *

Creation in the 5th volume

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Man philosophically considered is, in his outward form, simply an animal. [illegible] the Third Round. He hardly [illegible] perfect man [illegible] the reason of existence: the [illegible] a living Body. But a living Body [illegible] the reason of existence: the [illegible] only have [illegible] and an animal. [illegible] understood by the ancients [illegible] independent of that even the Rabbinists made of [illegible] the author states the Rabbinical [illegible] in the New Aspect [illegible] the author states the Rabbinical [illegible]

[illegible] and [illegible] Spirit [illegible] and [illegible] Spirit [illegible] matter [illegible] Spirit [illegible] surrounding aura [illegible] the planet [illegible] the human [illegible] sideline.

This relates exclusively to our Elemental Spirits and has naught to do with either the Planetary Intelligences, Cosmic or Inter-Stellar Intelligent Forces, or Angels as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who deal with Ceremonial Magic, busied themselves solely with the spirits of the Planets and the Elementals so called. Therefore the above covers only a portion of the Esoteric teaching.]

The Soul, whose body-vehicle is the [illegible] substantial envelope, could die and man be still living on earth. That is to say, the Soul could free itself from and quit the tabernacle for various reasons, such as insanity, epilepsy, and physical deprivation, etc. [illegible] that is the eternal spiritual Ego, [illegible] in the [illegible] while the body goes on living in [illegible] especially in Chinese and Buddhist philosophy. Many are the [illegible] among [illegible] critical reader [illegible] in wicked matter [illegible] as well as in persons who advance in holiness and never [illegible] bad.

Therefore, that which [illegible] men in [illegible] can do the Dhyânis who have no physical body to hamper them [illegible] better. This was the belief of the Antediluvians and it is fast becoming that of modern intellectual society in Spiritualism, as it was in the Greek and Roman churches which

teach the dignity of their Angels. The [illegible] regarded their Amshaspends as distinct entities. For [illegible] in Esoteric philosophy at any rate, [illegible] all the spirits and souls are descendants of the numberless worlds in space which are visible to our eyes. In a note of Chemouni, 19th century, on the Chaldean Oracles, we have [illegible] evidence of the universality of this doctrine. For he says: "In these Oracles, the seven Cosmocrators of the World, the World-Pillars, mentioned in some by St. Paul, are double, one not being communicated to the inferior worlds, the spiritual and the material, and the other to guide and watch over the worlds of matter." Such is also the opinion of Proclus, who makes an endless distinction between the Archangels and the Archonteis.

The above may be applied, of course, to the distinction made between the degrees or orders of Spiritual Beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the Archangels are in her teaching divine and holy, she denounces their Doubles as Devils. But the word Reverse is not to be understood in the sense for it means simply the reverse or the opposite side of some attribute or quality. Thus, when the Occultist says that the Demon is the reverse of God, even the reverse of the medal, he does not mean two separate actualities, but two aspects or facets of the same Unity. But the best man living, side by side with an Archangel—as described in Theology—would appear a weed. Hence a certain reason in deprecating a lower Double, immersed far deeper in matter than its original. But still there is as little cause to regard them as Devils, and this is precisely what the Roman Catholics maintain against all reason and logic.

This identity between the Spirit and its material Double—in man it is the reverse—explains in part the conclusion already alluded to in this work in the various and instructive [illegible] in the numerous [illegible] and Puranas, especially in those of the Satya Yuga and the Mahabharatan Period. It is [illegible] to add that light on what [illegible] teaches with regard to the Root and the Seed-Manus. "Not only [illegible] but every human being [illegible] Spiritual Spheres, which probably is the highest aspect of the seventh Principle. Thus the seven Manus become fourteen, the Three Manus being the Prime cause and the seed-Manus or Hitas are from the Satya Yuga, then [illegible] in the Heroic Period these Manus or Rishis become twenty-one in number."

The concluding sentence of the Sloka shows how archaic is the belief and the doctrine that man is what God in his constitution. The

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[Thread ... Being which animate man and passes through all his Personalities or Reliquiæ on ... division ... the Thread ... on which moreover all ... are strung ... from the essence of the three fold ... the ... and the ... as ... the seven ... Kumaras who do ... worship Vishnu. We shall see further on what ... and ... Brahmā who refuses ... to multiply ... the seven principles evident that the Man ... which ... so ... among Buddhists ... the Egyptian ... in the Book of the Dead that relates to the reward of the Soul ... as suggestive of our septenary doctrine ... the Deceased ... a piece of land in the Aanroo ... the Manes ... the dead glean as the harvest: they have seen by their actions ... the ... seven cubits high which grows in a territory divided into seven and fourteen portions. The corn is the food on which they will live and prosper ... that will fill them ... in the Amenti ... the realm of which the Aanroo field is a domain. For as said in the hymn ... the Deceased ... either destroyed therein or becomes pure spirit for the Eternity in consequence of the seven times seventy seven lives passed ... to be passed on Earth. The idea of the corn reaped as the fruit of our actions ... very graphic.]

... IS THE ROOT THAT NEVER DIES. THE THREE-TONGUED FLAME OF THE FOUR WICKS ... THE WICKS ARE THE PARENTS THAT DRAW FROM THE THREE-TONGUED FLAME ... BY THE ... THE BEAMS AND SPARKS OF THE ... REFLECTED IN THE ... WAVES OF ALL THE RIVER OF LIFE ...

[The "Three-tongued Flame that never dies" is the immortal spiritual Triad, the Ātma-Buddhi-Manas, or rather the vestige of the last assimilated by the ... after every terrestrial life. The "Four Wicks" that go out and are replaced are the quaternary, the four lower principles including the body.

"... Three-wicked Flame and my Wick are immortal," says the Defunct ... enter into the domain of Sekhem, the land whose hand sows the seed of action produced by the disembodied soul, and enter the region

Panthéon ... Book of the Dead ... Brugsch ... Egypte ...

of the Flames who have destroyed their adversaries ... got rid of the sin creating Four Wicks.

[The Three-tongued Flame of the Four Wicks corresponds with the four Jhānas and the three branches of the Sephirothal tree.]

... like ... of bright sparks dance on the waters of an ocean ... which ... and the same moon is moving ... our evanescent Personalities, the illusive envelopes of the immortal ... twinkle and dance on the waves of Māyā. They appear and ... the thousands of sparks produced by the moon-beams ... as long as the Queen of the Night delights her ... on the "Running [Waves] waters" of Life, the period of a Manvantara, and then they disappear ... the Parent ... symbols of our eternal Spiritual Egos, alone surviving, remerged in ... being as they were before, one with the Mother Source.

"... THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD IN FORM. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MATTER ... DROPS IN THE FIRST, AND IS A METAL AND A ... IT PASSES INTO THE SECOND AND BEHOLD! A PLANT. THE BEAST WANDERS THROUGH SEVEN FORMS AND BECOMES A SACRED ROMAL ...

FROM THE COMBINED ATTRIBUTES OF THESE MANAS THE THINKER IS FORMED.

WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE ... WHO COMPLETES HIM? THE FIVE-FOLD ... AND WHO PERFECTS THE LAST BODY? FIGHT SIN AND SOMA ...

(a) The phrase, "through the Seven Worlds of Māyā," refers here to the seven Globes of the Planetary Chain and the seven Rounds, or the forty-nine stations of active existence that are before us. "Spark" or Monad at the beginning of every "Great Life Cycle" or Manvantara. The "Thread of ..." is the Thread of life before ... to ...

This relates to the greatest problem of philosophy, the physical and substantial nature of life, the independent nature of which is denied by modern Science because that science is unable to comprehend it. The reincarnationists and believers in Karma alone dimly perceive that the whole secret of life ... in the unbroken series of its manifestations, whether in or apart from the physical body. "Because even it ...

... Aldous ...

... The Moon

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yet it is itself part and parcel of that Eternity, for he alone can understand Life.

With that Spark which hangs on the Flame, it is [illegible] the [illegible] Manas or mind, it becomes that which remains [illegible] in organization [illegible] Manas or mind, it becomes that which remains [illegible] from Atma Buddhi, the human [illegible] Personality, which [illegible] and [illegible] from Atma Buddhi, the human [illegible] by the thread of the [illegible] in whatever way it is interpreted and into whatever number of principles the human being is divided, it may be easily shown that this doctrine is supported by all the ancient religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabbalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary, hanging from the Triad, thus forming the Decad, and its permutations; 3 and 3, which finally all merge into the 9, ending in an endless and boundless Circle.

As says the Zohar:

> The Ancient, the ever invisible Presence, manifested itself through the ten Sephiroth, which are a gathering of waters, [illegible] the sea from which outflows a stream called WISDOM, in waters of which [illegible] are named Intelligences. From the basin, the seven [illegible] drink, the seven separate. For an equal is the Decad, contains four lines and three Branches.

The Ten Sephiroth correspond to the Limbs of MAN:

> When [the Elohim] formed Adam Kadmon, the Spirit of the Eternal shot out of his Body, like a flame, [illegible] the Seven millions of stars, and my ten Splendours were his Limbs.

But neither the Head nor the Shoulders of Adam Kadmon can be seen, therefore we read in the Sipher Dzenioutha, the Book of the Concealed Mystery:

> In the beginning of Time, after the Elohim [the "Sons of Light and Life," or the [illegible]] had created [illegible] the Heavens and the Earth, they [illegible] in a [illegible]

The seventh being Malkuth, which is our Earth, on its plane, and the lowest on all the other planes, [illegible] as stated. The Chaldean Book of Numbers contains a detailed explanation of all this.

> The first triad of the Body of Adam Kadmon [the three upper planes of the seven] [illegible]

The Sephiroth of the upper Triad are: "(1) Kether (the Crown), represented by the brow of Macroprosopus; 2. Chokmah, Wisdom, a male

See Nameless Codex.

* The Ancient of the [illegible] Sod, [illegible] the Ancient of Days, the [illegible] [illegible]

Principle, by his right shoulder and Binah (Intelligence, a female Principle) by his left shoulder. Then come the seven Limbs, or Sephiroth, on the planes of manifestation, the totality of these four planes being represented by Ai, representing the Lesser Face, or Tetragrammaton, the "four-lettered Mystery." The seven manifested and the three concealed Limbs are the Body of the Deity.

But our Earth, Malkuth, is both the seventh and the fourth World, the former when counting from the first Globe above, the latter directed by the planes. It is generated by the tenth Globe or Sephira, called Yesod, Foundation, or, as it is said in the Book of Numbers, "by Yesod He [Adam Kadmon] fecundates the feminine Heva, Eve or our Earth." Rendered in mystic language, this is the explanation why Malkuth, called the inferior Mother, Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton, or Microprosopus, the Second Logos, the Heavenly Man. When free from all impurity, she will become united with the Spiritual Logos, in the Seventh Race of the Seventh Round, after the regeneration on the day of Sabbath. For the Seventh Day, again, has an occult significance undreamed of by our theologians.

> When Malkuth, the Mother, is separated and brought face to face with the King, in the assistance of the Sabbath, all things become one body.

Become one body, means that all is reabsorbed once more into the One Element, the spirits of men becoming Nirvanis, and the elements of everything else becoming again what they were before, Pralaya, or undifferentiated Substance. Sabbath, means Rest, or Nirvana. It is not the seventh day, after six days, but a period the duration of which equals that of the seven days, or any period made up of seven parts. Thus a Pralaya is equal in duration to a Manvantara, or a Night of Brahma is equal to his Day. If the Christians will follow Jewish customs, they ought to adopt the spirit and not the dead letter literal. They should work one week of seven days and rest seven days. That the word "sabbath" had a mystic significance, is disclosed in the contempt shown by Jews for the Sabbath day, and by what is said in Luke: "sabbath is there taken for the whole week." See the Greek text where the week is called "Sabbaton," literally "last tithe of the Sabbath." Paul, an initiate, knew it well when alluding to the eternal rest and bliss in "Heaven as sabbath," and their happiness will be eternal. "For they will ever be [one] with the Lord and will enjoy an eternal Sabbath."

He like Zeus Kronos, and Nile. [illegible] Nubeant, [illegible]

* [illegible] 13

* Cruden, [illegible]

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The difference between the Kabbalah and the Esoteric Vidyâ taking The Kabbalah as contained in the Chaldean Book of Numbers is not as misrepresented by its now disguised copy, the Kabbalah of the Christian Mystics, is very small indeed, being confined to unimportant divergencies of form and expression. The Eastern Occultism refers to our Earth as the Fourth World, the lowest of the three above which run upward on both curves the six Globes, three on each side. The Zohar, on the other hand, calls the Earth the lowest of the seventh, adding that upon the six superpendant, divine which are in the Microprosopus. The Smaller Face, smaller because manifested and finite, is formed of six separate, says the same work, Seven Kings come and go in the three degraded Worlds. Malkuth, our Earth, destroyed after each of the Three Rounds which it has gone through. And their reign, that of the Seven Kings, will be broken up. This relates to the Seven Races, five of which have already appeared and two more have still to appear in this Round.

The Shinto allegorical accounts of cosmogony and the origin of man in Japan, hint at the same belief.

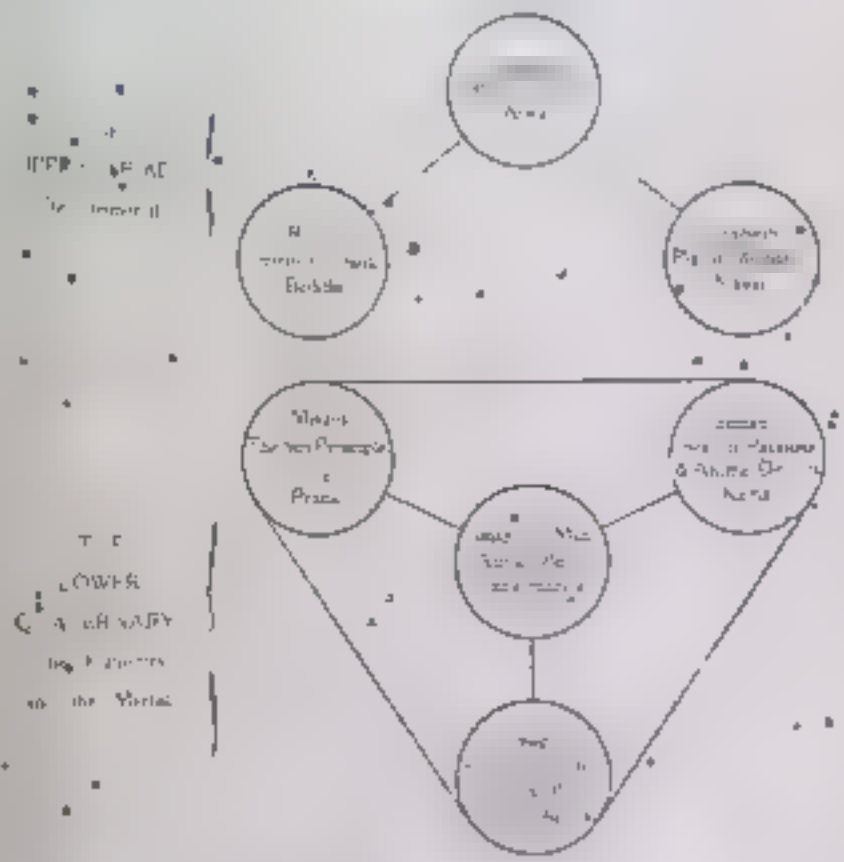
Captain C. Pfoundes, who studied the religion underlying the various sects of the land for nearly nine years in the monasteries of Japan, says:

> The Shinto deals in creation in a [illegible]. Out of Chaos [illegible] the Earth. In this, the heavens precipitated, and the heavens, [illegible] the ethereal essences which ascended. Man [illegible] appeared between the [illegible]. The [illegible] man called Kunitokotachi and [illegible] and then the human pair appeared, male and female, Izanagi and Izanami, called Tenshot, daughter of the sun, one of the Gods of the Earth.

These Gods are simply our Five Races, Izanagi and Izanami being the two kinds of Ancestors, the two preceding Races which give birth to animal and to rational man.

It will be shown in Volumes 3 and 4, that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabalah as in Eastern Occultism. Eliphas Levi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He gives the Kabalah faithfully following even the septenary division of man, for the diagram he gives in his Clef des Grands Mystères is septenary. This may be seen at a glance, however cleverly the correct thought is veiled; one needs also only to look at the diagram "the Formation of the soul" in Mathers' Kabbalah Unveiled from the above mentioned work of Levi, to find the same, though with a different interpretation.

Thus it stands with both the Eastern and Jewish names [illegible]



[Nephesh is really the "Breath of (animal) Life" breathed into Adam the Man of Dust, it is consequently the Vital Spark, the informing Element without Manas, the "Reasoning Soul" or Mind, which in this diagram is [illegible]

[illegible]

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miscalled Nephesh Atma-Buddhi Aspirations on that plane and cannot act It is Buddhi which is the plastic mediator not Manas the intelligent medium between the upper Triad and the lower Quaternary But there are many such strange and curious transformations to be found in the Kabalistic works a convincing proof that this literature has become a sad jumble We do not accept the classification except in the one particular in order to show the points of agreement.]

We will now give in tabular form what the very conscious Elphas Lévi says as explanation of his diagram and what the Esoteric doctrine teaches and compare the two [illegible] makes a distinction between Kabalistic and Occult Pneumatics

Says Eliphas Lévi the Kabalist	Say the Theosophists
KABALISTIC PNEUMATICS	ESOTERIC PNEUMATICS
1 The Soul (or Ego) is a clothed light and this light is triple	1 The same for it is Atma-Buddhi-Manas
2 Neshamah—pure Spirit	2 The same
3 Ruach the Soul or Spirit	3 Spiritual Soul
4 Nephesh Plastic Mediator	4 Mediator between Spirit and Matter the Seat of Reason the Mind in man
5 The garment of the Soul is the mind [body] of the image [astral Soul]	5 Correct
6 The image is double because it reflects the good and the bad	6 Too esoterically apocalyptic Why not say that the Astral reflects the good as well as the bad man man who is ever tending to the upper

Eliphas Lévi [illegible] Nephesh [illegible] Nephesh [illegible] Mediator and the [illegible] make in reality only [illegible] because he separates the [illegible]

Esotericism teaches the same But Manas [illegible] Fourth Principle [illegible] Breath of life [illegible] man as a beast or insect of physical material [illegible]

[illegible] disappear with the [illegible]

7 [Image—Body]	7 The Earthly Image
As given by Eliphas Lévi	As given by the Occultist
1 Nephesh is mortal because it renews itself by the destruction of forms [But Nephesh the Breath of Life is a misnomer and a useless puzzle to the student]	1 Manas is immortal because after every new incarnation it adds to Atma-Buddhi something of itself and thus assimilating itself to the Monad shares its immortality
2 Ruach progresses by the evolution of ideas ?	2 Buddhi becomes conscious by the accretions it gets from Manas, or the death of man after every new incarnation
3 Neshamah is progressive without oblivion and destruction	3 Atma neither progresses, forgets, nor remembers It does not belong to this plane it is but the Ray of Light eternal which shines upon and through the darkness of matter when the latter is willing
4 The Soul has three dwellings	4 The Soul collectively as the Upper Triad lives on three planes besides its fourth the terrestrial sphere and it exists eternally on the highest of the three
5 These dwellings are the Plane of Mortals the celestial Eden and the interior Eden	5 These dwellings are Earth for the physical man or Anima Soul Kama-loka Hades the embryo for the disembodied man or his Shell Devachan for the Higher Triad

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6 The image man [illegible] offers the idolatry of birth

6 Correct

7 The astral image the Astral en- [illegible] shows Nephesh with [illegible] not Ruach is able to substitute for [illegible] Nephesh the image conquered in accordance with the instructions of Archamar

7 The Astral through Kama (Desire) is ever drawing Manas down into the sphere of material passions and desires. But if the better Man, or Manas, tries to escape the fatal attraction, and turns its aspirations to Atma (Neshamah), then Buddhi [illegible] conquers and [illegible] Manas with it to the realm of eternal Spirit.

It is very evident that the French Kabbalist either did not sufficiently know the real tenets or distorted it to suit himself and his objects; thus he says again treating upon the same subject as follows, and we Occultists answer the late Kabbalist and his admirers also as follows:

1 The body is the mould of Nephesh, Nephesh the mould of Ruach, Ruach the mould of the garment of Neshamah [illegible]

The Body allows the whims, good or bad, of Manas; Manas tries to follow the light of Buddhi, but often fails. Buddhi is the mould of the garments of Atma, for Atma is no body or shape of anything, and because Buddhi is only [illegible] its Vehicle.

2 Light, the Soul, personifies itself in clothing itself with a Body, and personifies itself only when the garment is perfected.

2 The Monad becomes a personal Ego when it incarnates and when it [illegible] means of its Personality through Manas, when the latter is perfect enough to assimilate Buddhi.

3 The Angels aspire to become men, a Perfect Man, a Man-God, [illegible] above all the Angels.

3 Correct.

4 Every 4,000 years the soul rejuvenates and rests in the vast sleep of oblivion.

4 When a period of a Great Age or a Day of Brahma, 14 Manvantaras, after which comes Pralaya, when all the Souls (Egos) rest in Nirvana.

Such are the distorted ideas [illegible] the Kabbalah. But to return to Shiva [illegible]

b The well-known Kabbalistic axiom [illegible] A stone becomes a plant, a plant a dwarf, a beast, a man, a man a god, and the god [illegible] the Spirit animates the kingdoms [illegible] before it enters into and informs Divine Man, between whom and his predecessor, mortal man, there is all the difference in the world. Genesis begins its apologue at the wrong end, evidently for a blind and [illegible]. The introductory chapters of Genesis were never meant to represent even a remote allegory of the creation of our earth; they embrace a metaphysical conception of some indefinite period in eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the Zohar:

"There were six Worlds, which certainly existed, but they came into existence were formless, and were called Spirit [illegible] the spirits [illegible] the spirits [illegible] The spirits are the [illegible] could not [illegible] because the [illegible] Age [illegible] assumed form of androgyne [illegible] King and [illegible] and Raimon, and he Matrix was not yet at his work."

"The Supreme consulting first the architect of the world, his sages about creation."

Had Genesis begun at [illegible] one would have found in it first the celestial sages, the Heavenly Man, [illegible] evolved as a Compound out of [illegible] out of which after [illegible] deep sleep [illegible] that gathers the ciphers [illegible] scattered in the material plane into Chaos or the primeval [illegible] blend into one man, the [illegible] appear in their [illegible] as the first Male and Female, or Adam Kadmon, the Father [illegible] of the Bible, as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but on the spiritual plane, at the first differentiation of the primeval Root-Matter. On our nascent Globe things proceed differently. The Manas or Ego, as said in the Universal, is not of

[illegible]
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all sign down by the law of Evolution into the lowest form of matter, the mineral. After a eventful journey, it emerges in the stone, or that which will become mineral and stone in the Fourth Round, it creeps out of it, say, as a lichen. Passing thence through all the forms of vegetable matter, it has now reached the point at which what is termed animal matter, but which will become the germ, so to speak, of the animal that will become the physical man. All this up to the Third Round is formless matter and senseless, as consciousness. For the Monad of itself, per se, cannot be called even Spirit, it is only a Breath of the Absolute, or the Abstractness, which and the Absolute Homogeneity, having no relation with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the Monad requires a spiritual model or prototype for that material to shape itself into, and an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous Monad, or by senseless though living matter. The Adam of dust requires the Soul of life to be breathed into him, the two middle Principles, which are the sentient life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when from a potential androgyne, man has become separated into male and female that he will be endowed with this conscious, rational individual Soul. Manas, the principle, or the intelligence, or the Elohim, to receive which we has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim, or Pitris, the lower Dhyân Chohans, are evolving pari passu with it, on a higher and more spiritual plane, descending and relatively into matter, on their own plane of consciousness, when, after having reached a certain point, they will meet the ascending senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that, in exoteric symbol of the Heavenly Man, or space, state, which, in the Sânkhya Philosophy, Purusha, spirit, is spoken of as something impotent unless it mounts on the shoulders of Prakriti (Matter), which, left alone, is senseless. But in the Secret Philosophy they are viewed as graduated. Spirit and Matter, though one and the same thing in their origin, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions. Spirit falling gradually into Matter, and the latter extending to its original condition, that of a pure ideal substance. Both are inseparable yet ever separated. In the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit

and Matter stand to each other. [illegible] the two poles of the same homogeneous Substance, the Root-Principle of the Universe.

There are, under the [illegible] of Prakriti, [illegible] on Prakriti's shoulders for the formation of the Earthly Man, [illegible] one of the first Two and a half Races, being [illegible] the most perfect of mammals, the ape of Anthropos, [illegible] Wordly allegory in India, the Sinhita, [illegible] or this [illegible] and death in the physical or animal man, or the Fifth has depicted [illegible] the formation of the latter. But he no [illegible] the two [illegible] he animal and the divine man, differ greatly. The Fifth shoot out from their ethereal bodies still more ethereal and shadowy, with models of themselves, or what we should now call doubles, or astral forms, in their own likeness. This furnishes the Monad with its first dwelling, and binds matter with a model around and upon which to build henceforth. But Man, still incomplete. From Swayambhuva Manu, from whom descended the seven primitive Manus, or Prajâpatis, each of whom gave birth to a primitive Race of men, down to the Codex Nazareus, in which Karabtanos, or Fetahil, blind and spiritual Matter, begets on his Mother Sparbus seven figures, each of which stands as the progenitor of one of the primeval seven Races, this doctrine has left its impress on every archaic scripture.

Who forms Manu [the Man] and who forms a body? The [illegible] and the lives [illegible] and the Moon. Here Manu stands for the spiritual, heavenly Man, the real and non-dying Ego in us, which is the direct emanation of the [illegible] the life, or the Absolute [illegible]. As to the [illegible] physical bodies, he forms of the tabernacle of the Soul, the Ego, [illegible] a strange lesson, so strange that unless [illegible] it only the exact science of [illegible] fully [illegible] the theory.

[illegible] has been stated before now, that Ether, [illegible] anything, [illegible] in the Universe. The [illegible] employed by [illegible] [illegible] simply that the atom, the [illegible] in the molecule, [illegible] matter, [illegible] and every atom of every [illegible] and [illegible] and perception because it [illegible] the angle of the [illegible] who [illegible] the very atoms, say, Tyndall, seem instinct with a [illegible]

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desire for life. Whence, then, we would ask, comes the tendency to our into organic life, if it is in any way exclusively or apt according to the teaching of ancient science. Says a commentary:

The Worlds in the profane are built up of the six or seven Elements. In the application of an Adhyatmic chart, Elements are themselves classified, as Divine, distributively on the plane of manifestation, the numerical and unity of more of lives. Even in the [illegible] on the plane of the one Reality, on that of manifestation, hence illusive. Each particles are [illegible] and hence their record of the seasons of every other, so that the [illegible] therefore they are named the divinities. Every [illegible] thing in the Universe was built by such [illegible] from conscious and design, mental man down to the unconscious agents that rot into matter. From the [illegible] and unconscious agents that rot into matter. From the [illegible] uncreate proceeded the universe of Lives. First, was manifested from the Deep [Chaos] the luminous Fire [primeval light?] which formed the Circle in Space [irresolvable nebula perhaps]. These fought, and a great heat was developed by the encountering and collision which produced motion. Then came the first manifested MATERIAL Fire, the hot Flames, the Wanderers in Heaven [Comets]. Hyal generates most vapour, that forms solid water [?], then dry mist, then liquid mist, watery, that puts out the luminous brightness of the Pilgrims [Comets?], and forms solid watery Wheels [material Globes]. Bhûmi [the Earth] appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yield the dry

The Commentary [illegible] the numbers and [illegible] [illegible] [illegible]

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little consequence. The similar phrase can only be an abbreviation of the fuller form: the Fourth Dimension of Space. But even this as applied is an unhappy phrase, because while it is perfectly true that the progress of evolution may be defined as introducing new characteristics or matter, those with which we are already familiar practically [illegible] for us these the three dimensions. The addition of what perhaps might be called the three dimensions of matter, that clearly bear a close relation to the senses of man. Matter has extension, a rate of motion, molecular motion, taste and smell, corresponding to the existing senses of man, and the next, hardly doubt it develops. Let us call for the moment this and the next, hardness, it develops. Let us call for the moment this and the next, hardness, will correspond to the next sense of man, which we may call NORMAL CLAIRVOYANCE. Thus when some hoary thinkers have been chasing for a fourth dimension to explain the passage of matter through matter and the production of knots upon an endless cord, they have been in search of a sixth characteristic of matter. The three dimensions belonging rightly to only one attribute or characteristic of matter, extension, and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth and thickness. These terms and the term dimension itself all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are [illegible] within the resources of Kosmos to apply to matter so long as they be able to measure it, three ways and no more, just as from the time the idea of measurement first occupied a place in the human understanding it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that as the progress of man as the sculptor of humanity are multiplied so will the characteristics of matter be multiplied also. Meanwhile the expression is more incorrect than even the familiar phrase of the sun rising or setting.

We now return to the consideration of matter as evolved in the Rounds. Matter in the present Round, as has been stated, may be spoken of as [illegible] Septenary. But here another caveat must be noted. The terms septenary and [illegible] may be regarded as one plane of thought, as we have in mind an enlargement of the strong characteristics of matter corresponding to the second perceptive faculty or sense of man. But these [illegible] of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature

* The giving reality to Abstractions is the [illegible] viewed as separated from all the concrete [illegible] of the mind, instead of being generalisations of these in [illegible]

[illegible] to do as already [illegible] the former [illegible] We are only at the Fourth Round and our [illegible] these Elements are mentioned. [illegible] purposes and in [illegible] Mme. was right when he spoke of the Powers of the Air Water Earth the Earth such as we know it now, had no existence [illegible] Fourth Round. But even at periods of years ago, the commencement of our geological Earth. The Globe, says the Commentary, was "fiery [illegible] and [illegible] the men and animals during the First Round [illegible] or periods in the opinion of our present science. Luminous And more dense and heavy during the Second Round, watery during the [illegible] Thus are the Elements revealed.

"The centres of consciousness of the Third Round, destined to develop into humanity as we know it, [illegible] at a perception of the third Element Water. We had to frame our conclusions according to the data furnished us by Geology; then we would say that there was no real water even during the Carboniferous Period. We are told that gigantic masses of carbon which existed formerly spread in the atmosphere, as carbonic acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now if this be so, and we have to believe that all the carbonic acid which went to composse those plants that formed bituminous coal, lignite, etc. and went [illegible] the formation of limestone and so on, that all this was at that period of [illegible] there must have been seas and oceans of liquid carbonic acid! But how then could the Carboniferous Period be preceded by the Devonian and Silurian Age: [illegible] and [illegible] assumption. Barometric pressure moreover must have [illegible] several hundred times the pressure of our present atmosphere. No could organisms, even as simple as those of certain fishes and mollusc [illegible] work by Blanchard on the origin of the [illegible] some strange contradictions and confusion in the theories [illegible] which we [illegible] on the [illegible]

[illegible] of the Fourth Round have added Earth as a state of matter to [illegible] as the three other Elements in their present transformation [illegible] the so called elements were in the three preceding Rounds as they are now. [illegible] all we know it may have been pure [illegible] the Fire Mistress of the Magnum Opus of the creators and builders, but [illegible] which [illegible] call in one breath the Body [illegible] Holy Ghost and in the [illegible] Baphomet, the Androgyne God of

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Mendes. All simply Nitrogen, the "Breath of the Supporters of the Heavenly Dome," as the Mohammedan Mystics call it, "with the primordial Rudrahech" was required, according to Moses, to make a living soul. And this may account for the bigram discrepancies and unscientific statements found in Genesis. Separate the 1st from the second chapter, read the former as a scripture of the Elohists and the other as that of the Jehovists, and one finds if one reads between the lines, the same order in which created things appear, namely, Fire (Light), Air, Water and Man or Earth. For the sentence of the first chapter, "In the beginning God created the heaven and the earth," is a mistranslation. It is not "the heaven and the earth," but "the duplex or dual Heaven, the upper and the lower Heavens," or the separation of Primordial Substance that was light in its upper, and dark in its lower portions (the manifested Universe) in its duality of the invisible (to the senses) and the visible to our perceptions. "God divided the light from the darkness," and then made the firmament, Air. "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," i.e., the waters which were under the firmament [our manifested visible Universe] from the waters which were above the firmament [the (to us) invisible planes of being]. In the second chapter (the Jehovistic) plants and herbs are created before water, just as in the first, light is produced before the sun. "God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Elohim] had not caused it to rain upon the earth, etc." [illegible] absurdity unless the esoteric explanation is accepted. The plants were created before they were in the earth, for there was no earth then such as it is now, and the herb of the field was in existence before it grew as it does now in the Fourth Round.

Discussing and explaining the nature of the invisible Elements and the Primordial Fire mentioned above, Eliphas Lévi invariably calls it the "Astral Light," with him it is the "Grand Agent Magique." Undoubtedly it is so, but only so far as Black Magic is concerned, and on the lowest planes of what we call Ether, the noumenon of which is Akasha, and even this would be held incorrect by orthodox Occultists. The "Astral Light" is simply the "other polaroid light" of Paracelsus, and to say that "everything which exists has been evolved from it, and it preserves and reproduces all forms," as he does, is to enunciate truth only in the second proposition. The first is erroneous, for it all that exists was evolved through, or via, it, this is not the Astral Light, since the latter is not the container of all things but, at best, only the reflector of this all. "[Eliphas Lévi very truly shows it] a force in Nature, by means of

[illegible] a single man, who can make it [illegible] might, throw the world into [illegible] and transform it [illegible] the [illegible] Arcanum of transcendental Magic. [illegible] the great Western Kabbalist [illegible] translated [illegible] by the [illegible] edition of [illegible] between Western and Eastern esoteric [illegible] the same object. [illegible] author [illegible] of the great Magic Agent.

[illegible]

"This great Archæus is now publicly discovered by and for only one man, [illegible] of Philadelphia. For others, however, it is discovered, yet must remain almost useless. So far shalt thou go."

As the above is as practical as it is correct, save one error, which we have explained, Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Akasha. What it really is we shall be expounded [illegible]

Éliphas Lévi further writes:

"The great Magic Agent is the sole emanation of the Ether principle, [illegible] the [illegible] only the other [illegible] with it, [illegible] by [illegible] the Akasha."

So far he is right enough. But when the great authority of the Western Kabbalists adds that, nevertheless, "it is not the Immortal Spirit, as the Indian Hierophants have imagined," we answer that he slanders the said Hierophants, as they have said nothing of the kind, for even the Puranic esoteric [illegible] the superior. No Hindu has ever mistaken Prakriti, the Astral Light being only above the lowest plane of Prakriti, the material Kosmos, for the "Immortal Spirit." Prakriti is ever called Mâyâ, illusion, and is considered a dweller with the rest, the Gods included, at the hour of the Pralaya. As it is shown that Akasha is not even the Ether, least of all then,

[illegible]

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[illegible] we imagine, can it be the Astral Light? Those sensitive to penetrate beyond the dead letter of the Purānas, have occasionally confused Akāsha with Prakriti, and even with Mulaprakriti, [illegible] also that those who have invariably translated the term Akāsha by Ether [illegible] have invariably translated the term Akāsha by Ether. [illegible] the material cause of sound, possessing moreover the [illegible] property, have ignorantly imagined it to be material. As the physical sense [illegible] again that if the characteristics are accepted literally their since Nothing material or physical and therefore unconditioned and eternal can be immortal, according to metaphysics and philosophy, it would follow that Akāsha is neither infinite nor immortal. But all this is erroneous since both the words Pradhāna, Primeval Matter, and sound as a property have been misunderstood, the former term Pradhāna being certainly synonymous with Mulaprakriti and Akāsha and the latter Sound with the Verbum, the Word or the Logos. This is easy to demonstrate, for it is shown in the following sentence from Vishnu Purāna: "There was neither day nor night, nor sky, nor Earth, nor darkness, nor light, nor any other thing save only One, unapprehensible by intellect, or that which is Brahma and Purush [Spirit], and Pradhāna [Primordial] (Matter)."

Now, what is Pradhāna. If it is not Mulaprakriti, the Root of All, in another aspect? For though Pradhāna is said further on to merge into the Deity as everything else does, in order to leave the [illegible] absolute during the Pralaya, yet it is held as infinite and immortal. The literal translation is given as "One Pradhānika Brahma Spirit [illegible] was," and the Commentator interprets the compound term as a substantive, not as a derivative word used attributively, [illegible] like something connected with Pradhāna. The student has to note, moreover, that the Purāna is a dualistic system, not evolutionary, and that in this respect far more will be found from an Esoteric standpoint in the Sankhya, and even in the Manava Dharma Sāstra, however much he may differ from the former. Hence Pradhāna even in the Purānas is an aspect of Parabrahman, not an evolution, and may be the same as the Vedantic Mulaprakriti. Pradhāna is primary, then, as Akāsha may be Vedantic, [illegible] almost abstract Nature.

Akāsha then is Pradhāna in another term, and as such, cannot be Ether, the ever-invisible agent, not yet even by Physical Science, Mere Astral Light. It is, as said, the noumenon of the seven-fold differentiated Prakriti—the ever immaculate "Mother" of the fatherless "Son," who

Wilson, [illegible] 33. [illegible] Vol. [illegible] 38. [illegible] Four Years of Theosophy, p. 149. 1885 edition.

In the [illegible] Akāsha and the [illegible] Mulaprakriti [illegible]

[illegible] Father of the lower manifested plane. For Mahat is, he that [illegible] Mahat [illegible] Universal Intelligence, which [illegible] Brahma [illegible] Mind in creative spectator [illegible] all things. Hence the [illegible] Book of Enoch, the Pymander, etc., that Spirit and Matter are the inner and outer boundaries of the Universe. In our language the negative and the positive poles of one Nature, abstract and concrete, for the Purāna adds:

"In the [illegible] Mahat to Earth. [illegible] Brahma [illegible] Kalpa [illegible] seven thousand seven [illegible]."

These are the reasons why the Occultists refuse to give the name of Astral Light to Akāsha or to call it Ether. "In my Father's house are many mansions," may be contrasted with the Occult saying: "In your mother's house are seven mansions—or planes, the lowest of which is above and around us—the Astral Light."

The Elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our Chain. Everything in the Universe progresses, nearly in the Great Cycle, while incessantly going up and down in the smaller Cycles. Nature is never stationary during Manvantara, as it is ever becoming; not simply being, and mineral, vegetable and human life are always adapting their organisms to the then reigning Elements, and therefore those Elements were then fitted for them as they are now for the life of present humanity. It will only be in the days of Fifth Round, that the Elements, other than the gross body of Akāsha, if it can be called even that, will by becoming a familiar and if Nature to all men, the Ether, similar to us now, cease to be as at present, hypothetical and an

[illegible]

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again for so many things. And only during that Round will those higher senses, the growth and development of which Aesha subserves, be sufficiently developed to become active. As already indicated, a partial forecast only is possible of a complete explanation. As already indicated, a partial forecast only is possible of a complete explanation. Permeability, which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in the Round. But with the next element added to our consciousness in the next Round, Permeability will become so manifest a characteristic of matter, that the densest form of this Round will seem to man, perceptible as physical objects to him as a thick fog and no more.

We are now about to enter the life Cycle. Without entering at length upon the description given of the Higher life, we must direct our attention at present simply to the earthly Beings and the Earth itself. The latter, we are told, is built up for the first Round by the "Devourers," which disintegrate and differentiate the germs of other lives in the elements, every particle of which must be supposed, as in the present stage of the world, the microbes do when undermining and loosening the chemical structure in an organism, they transform animal matter, and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Atom Age of Science, or it shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle, or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious.

Whatever quits the Laya State, becomes active Life, it is drawn into the vortex of Motion [the Alchemical Solvent of life]. Spirit and Matter are the two States of the One, which is neither Spirit nor Matter, both being the Absolute life-Ether. Spirit is the first differentiation of Ether, and in Ether and Matter, the first differentiation of Spirit. That which is neither Spirit nor Matter. That is the Causeless Cause of Spirit and Matter, which are the Cause of Existence. And this we call the "Breath of the Eternal Breath."

Once more we say, like must produce like. Absolute Life cannot produce an inorganic atom, whether simple or complex, and there is life even in the eye, just as a man in a profound cataleptic state, to all appearance a corpse, is still a living being.

When the "Devourers"—in whom the men of Science are invited to see, with some show of reason, atoms of the Fire Mist—they will, as the Occultist will offer no objection to this, when the "Devourers," we say, have differentiated the "Fire Atoms," by a peculiar process of segmentation, the latter become the "Germs," which aggregate according to the laws of cohesion

and affinity, [illegible] then the life [illegible] of another kind, which [illegible]

[illegible] the primeval Fire [illegible] formed into a sphere, [illegible] quasi-atoms have a cold breath, [illegible] and that is developed the [illegible] which [illegible] the Fire Mist, [illegible] the Fire we know through and in [illegible]. The Earth was in the first Round the essence of which is the [illegible] Fire, [illegible] known as the very [illegible] Astral Light, which [illegible] the [illegible] Nature, [illegible] of [illegible] Fire to the Heavens [illegible] Elliptic [illegible]

[illegible] "Spirit" [illegible] "Spirit" [illegible] "Spirit" [

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modern Chemists is poison compared with the real Universal Solvent, which could never be brought [illegible] in Nature.

From the Seventh Round, Earth, [illegible] matter [illegible] Space [illegible] beyond [illegible] Principle. The [illegible] Principle, the [illegible] continuous, the other temporary.

The [illegible] Rounds developed on his Principle [illegible] when the Fifth [illegible] the [illegible] and [illegible] our Globe are the hard, [illegible] gaseous matter [illegible] we are living on. Bhumi has reached here [illegible] Principle [illegible] it may be objected that the new elementary is much [illegible] upon [illegible] broken. Not at all. Earth will reach her true ultimate form [illegible] her body, that inversely [illegible] to man, only toward the end of the Mahamantara, after the Seventh Round. Eugenius Philalethes was right when, he assured his readers [illegible] on his work of honour, that no one had yet seen the Earth [illegible] HIMSELF in its essential form. Our Globe is so far in its Kámarupic [illegible] the Astral Body of Desires of Ahamkara, dark Egotism, the progeny of Mahat, on the lower plane.

It is not molecularly constituted matter, least of all the human Body Sthula Sharira, that is the greatest of all our Principles, but verily the middle Principle, the real Anima Centre, whereas our body is but its shell, the irresponsible actor and medium through which the beast in us acts all its life. Every intellectual Theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless lives, just in the same way as was the rocky crust of our Earth, has nothing repulsive in it for the true Mystic. Nor can Science oppose the Occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

(c) Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by micromaines, mesobes, anaerobes, and what not. But science has never yet gone so far as to assert with the Occult doctrine, that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, with the exception of the larger species, no microscope can detect. So far as regards the purely animal and material portion of man, science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and Physiology are the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths. What every day the identity between the animal

and physical man, between the plant and man, and even between the [illegible] and its [illegible] man [illegible] and [illegible] may well say that there is no difference between the matter which constitutes the [illegible] and that which forms man. But the Occult doctrine is [illegible] more explicit. It says: Not only the chemical compounds are the earth, but the same infinitesimal invisible Lives compose the atoms of the bodies of the [illegible] and the deer, of man and the ant, of the elephant and of the tree which [illegible] it from the sun. Each particle—whether you call it organic or inorganic—is a Life. Every atom and molecule in the universe is both life-giving and death-giving to such forms, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul; and as eternally destroys and changes the forms, and expels the souls from these temporary abodes. It creates and kills, it is self-generating and self-destroying; it brings into being and annihilates that mystery of mysteries, a living body of man, animal or plant, every second in one entire space; and it generates beauty and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious [illegible] represented collectively by countless myriads of lives that [illegible] in its own [illegible] way the [illegible] incomprehensible law of Karma, that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery in short, that will receive fuller attention elsewhere. For the present, one instance may be cited of evolution. Modern chemistry is beginning to find out that ptomaine, the [illegible] poison generated by decaying corpses and matter, a life also established with the help of vivific ether, yields a smell as strong as that of the freshest orange-blossoms, but that free from oxygen, such alkaloids yield either a most sickening, disgusting smell, or a most agreeable aroma, which rivals that of the most delicately scented flowers, and it is suspected that such blossoms owe their agreeable smell to the poisonous ptomaine. The venomous essence of certain snake also is nearly identical with the venom of the cobra, of which the most deadly of serpents, the [illegible] which severed Antaeus, captain and V[illegible] have found in the salve of living man the same venomous alkaloid as in the bite of the toad, the salamander, the cobra and the [illegible] of Portugal. It is proven that venom of the deadliest kind, whether called ptomaine or leucomaine or alkaloid, is generated by living man, animals and plants. Gautier also discovered an alkaloid in the fresh carcase and brains of [illegible] and a venom which he calls [illegible] resembling [illegible] to the substance [illegible] and a venom [illegible] extracted from the poisonous saliva of reptiles. It is the muscular tissues the

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most active agents in the animal economy have been suspected to be being the generators or factors of venoms which have the same importance as aqueous acid and lime in the functions of life and are the ultimate products of inner combustion. And though it is not yet fully determined whether poisons can be generated by the animal system of living beings without the participation and intervention of microbes, it is asserted that the animal does produce venomous substances in its physiological living state.

Thus, having discovered the effect, Science has to find their primary causes, and this it can never do without the help of the old sciences of Alchemy, Occult Botany and Physics. We are taught that every physiological change in addition to pathological phenomena, diseases, may be itself, or other than objective phenomena of life, produced by certain conditions and changes in the tissues of the body, which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS, which are called, in such a loose and general way, microbes. It might be supposed that these Fiery Lives and the microbes of Science are identical. This is not true. The Fiery Lives are the seventh and highest sub-division of the plane of matter and correspond in the individual with the One Life of the universe, though only on that plane of matter. The microbes of Science are the first and lowest sub-division on the second plane, that of material Prana or Life. The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate functions of the Fiery Lives as Destroyers and Builders. They are Builders by sacrificing themselves, in the form of Karma, to restrain the destructive influence of the microbes, and by supplying the microbes with what is necessary they compel them under that restraint to build up the material body and its cells. They are Destroyers also when that restraint is removed, and the microbes unsupplied with vital constructive energy are left to act as destructive agents. Thus during the first half of a man's life, the first five periods of seven years each, the Fiery Lives are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed, the age of retrogression commences, and the work of the Fiery Lives, exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of Spirit into Matter for the first half of a Mahayantara, planetary as well as human, and its ascent at the expense of Matter, in the second half, may here be traced. These considerations have to do solely with the plane of matter. But the restraining influence of the Fiery Lives on the lowest sub-division of the second plane, the

[illegible] Abel is followed by the fact mentioned in the theory of Pasteur above referred to, that the lives of the organs, when they do not find sufficient oxygen for themselves, kill themselves in that condition and form ferments which, by absorbing oxygen from other tissues which come in contact with them, produce their destruction. [illegible] Pasteur are the benefactors and saviors of the human race, as the latter were not at the same time the Benefactors also. However, it may be one thing, a certain knowledge of hidden primary causes and of the ultimate essence of every element of nature, their functions, properties and conditions of change, constitutes the basis of MAGIC. Paracelsus was perhaps the only Occultist in Europe during the latter centuries of the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life years before the time allotted to him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

(d) But what is the Moon to do in all this? we may be asked. What have Fish, Sin and some Moon, to do with the apocalyptic sentence of the Stanza to do in company with the life-microbes? With the latter nothing, except that they avail themselves of the tabernacle of clay prepared by them, were there perfect Man everything since. Fish, Sin and Moon, conjointly compose the three combos of the immortal Being.

This is all that can be given. Nor does the writer pretend to know more of these strange symbols than may be inferred about them from esoteric teachings, from the mystery pertaining which underlies the Matsya, Fish, Avatara of Vishnu, the Chaldean Oannes, the Man-Fish, specialized in the unpronounceable sign of the Zodiac, Pisces, and running throughout the Old Testament in the personages of Joshua, son of Nun, the Jot, and Jesus, from the allegorical "Sin, or Fall of Spirit into Matter and from the Moon—as far as it relates to the Lunar Ancestors, the Pitris.

For the present, it may be as well to remind the reader, that while the Moon worshipers were connected in every mythology, especially the Christian, with chief rites, because of the influence of the Moon on women and conception, the Occult and actual connection of our satellite with fecundation is to this day unknown to Physiology, which regards every popular practice in this connection as gross superstition. As it is useless to discuss these in detail, we can only, for the present, to notice the lunar symbology casually, to show that the said superstition belongs to the most ancient beliefs, and even to

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Judaism, the parent of Christianity. With the Israelite, the one Deity of Jehovah was a tribal god only, and the esoteric sense of the Bible, unrecovered by Kabalistic lore, shows undeniably that the Holy of Holies in the Temple was merely the symbol of the womb. This now proven beyond doubt, and can be by the number of readings of the Bible in parts, and of Jehovah's penalty. The idea must certainly have been borrowed by the Jews from the Egyptians and Indians, which latter, if Moses is symbolized by the former by the King's Chamber in the Great Pyramid, and by the ark by the Yoni symbols of antiquity, adjusts. To make the matter clearer, and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabalists, we refer the reader to the section on "the Holy of Holies" in Volume II.

"[Public worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning from the high way of truth and divine knowledge into the side path of action, and into dogma through human falsification and hierarchic ambition.]

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY.

This sentence, "the Thread between the Silent Watcher and his Shadow [Man] becomes more strong with every Change," is another psychological mystery that will find its explanation in Volumes 3 and 4. For the present it will suffice to say that the "Watcher" and his "Shadows"—the latter numbering as many as there are re-incarnations for the Monad—are one. The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow, at the lower. What the Monad of every living being, unless his moral rectitude breaks the connection, and he runs loose and astray into the lower Path—to use the Occult expression—is an individual Dhyan Chohan distinct from other, with a kind of spiritual individuality of its own during one special Manvantara. Its Primary, the Spirit-Atman, is one of course with the One Universal Spirit, Paramatma, but its Vehicle, Vahan, it is enshrined in, the Buddhi, is part and parcel of that Dhyan Chohanic Essence, and it is in this that lies the mystery of that ubiquity which was discussed a few pages back. "My Father that is in Heaven and I are one," says the Christian Scripture, and in this, at any rate, it is the faithful echo of the Esoteric tenet.

See Journal of Masonic Research, "A Glimpse of Fire Mist," Reincarnation, Sept. 1896, p. 32.

7. THERE IS NOT ONE BELIEF, OR RITE, OR NAME, OR HIERARCHY, OR DISCIPLINE, OR SCIENCE, OR DOCTRINE, OR DISCOVERY, OR HOPE, OR FEAR, OR TRUTH, OR SOUL, OR LIFE, OR ENTITY, OR BLISS, OR EVEN NIRVANA, OR NON-EXISTENCE, OR EXISTENCE, OR ANYTHING, THAT THE MANY-HEADED HYDRA OF THE WORLD'S FAITHS, WITHOUT ONE EXCEPTION, DOES NOT HOLD AS THE MOST SACRED, AND THE TRUTHFUL, AMONG MEN.

(a) The Day when the Spark will re-become the Flame, when Man will [illegible] his own [illegible] and shine [illegible] and He as the [illegible] when Essences will have reduced not only material and physical bodies, but even the spiritual Egos, to their original principle, the Past, Present, and ever Future durations, that all things will be one and the same. Everything will have re-entered the Great Breath. In other words, everything will be merged in Oneness of the Divine Unity.

"In the annihilation as some think of Nirvana," says Sinnett, "the worshippers of a personal God, and believers in an unphilosophical paradise are interested to oppose. Nonsense! It is worse than useless to return to the question of mixed atheism in that which is spirituality of a most refined character. To see in Nirvana annihilation, amounts to saying of a man plunged in a sound dreamless sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is then in its original state of Absolute Consciousness—that he too is annihilated. The latter idea answers to one side of the question only, the most material, since the absorption is by no means such a "dreamless sleep," but, on the contrary, Absolute Existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approximate analogy, and a comprehensive conception of it can be attempted solely in the panoramic vision of the soul, through spiritual intuitions of the Divine Monad. [illegible] the individuality, and even the existence of the Personality, if any be left behind—lost, because reabsorbed. For, however limitless from a human standpoint the paranirvanic state, yet it has a limit in Eternity. Once reached, the same Monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind, [illegible] development, [illegible] can reach the plane of thought. It totters here, on the brink of incomprehensible Absolutes and Energy."

The "Watchers" reign over men during the whole period of Satya Yuga, and the smaller subsequent Yugas down to the beginning of the Third Root-Race, after which it is the Patriarchs, Heroes, and the Manes, (as in the [illegible]

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Egyptian dynasties enumerated by the priests to Solon, the incarnated Dhyan-Chohans of a lower order up to King Menes and the human Kings of other nations. All were similarly treated. In the vision of embodiments in a Mythopoeic Age, it is quite unprejudiced as to a fairy tale. But even in modern and even chronicles such dynasties as the Kings of Gods reigning over men, followed by Demigods, if not by Gods, and in the annals of every nation, it is difficult to reconcile all the dynasties, which the son of some of whom are separated by distant oceans and belonging to different hemispheres, such as the ancient Peruvians and Egyptians, as well as the Chaldeans, could have worked out a same story, also in the same order of events. However, as the if we [illegible] which although esoteric and truly [illegible] is none the less more reliable than profane history, we are entitled to put [illegible] as much as "anyone else" whether religionist or sceptic. And, if of Doctrine says that the Dhyan-Buddhas of the two higher Groups, namely the Watchers or the Architects, furnished the many and various races with divine kings and leaders, it is the latter who taught humanity their arts and science, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms, and who had therefore lost every recollection of their divine origin, the great spiritual truths of the transcendental Worlds.

Thus, as expressed in the STANZA, the Watchers "descend on radiant Earth and reign over men, who are themselves the reigning Kings had finished their cycle on Earth and other Worlds in the preceding Rounds. In the future Manvantaras they will have risen to higher systems than our planetary World, and it is the elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the man of our own Life-Cycle becoming the instructors and guides of a Mankind whose Monad they now are in incarnation, until finally rising in the most intellectual of the animal kingdom, whose their lower principles may be animating perhaps the highest specimens of the vegetable world.

Thus proceed the cycles of the involutionary evolution in Seven fold Nature, the spiritual or divine, the psychic or semi-divine, the intellectual, the passional, the instinctual or emotional, the semi corporeal, and the purely material or physical natures. A [illegible] progress cycles, passing from one into another in a double centrifugal and centripetal way, one in their ultimate

[illegible]

essence, seven in their effects. The lowest plane is the depending upon and subservient to our five physical senses [which are to perish second as shown elsewhere on the authority of the Ancient Hindu Sages]. Thus, in fact, every individual human, animal and vegetable life, each the full cycle of its higher manifestation, is the same for the Universe, which manifests periodically for purposes of the correct progress of the countless Lives, the outbreathings of the One Life, in order that, through the Ever-Becoming, every cosmic atom in the whole Universe passing from the simplest and the intangible through the mixed natures of the semi-terrestrial down to matter in all generations and then back again, ascending at each new cycle higher and nearer the final goal that each atom we say may reach through individual merits and efforts that plane where "re-becomes" the one unconditioned all. "But between the Alpha and the Omega there is the weary Road hedged in by thorns that goes down first, then ends."

So hard the way
Yes to the very end

Starting upon the long journey immaculate, descending more and more into solid matter, and having connected himself with every atom in manifested Space, the Pilgrim, having struggled through and suffered in every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This he has made in his own image. "In order to progress upwards and homewards, the pilgrim has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Vishvakarman, he has to sacrifice himself to himself in order to redeem all creatures, to resurrect from the Man into the One-all. Then he ascends into Heaven indeed, where, plunged into the incomprehensible Absolute Being and Bliss of Parinirvana, he reigns unconditionally, and whence he will re-descend again, at the next "Coming," which the portion of humanity expects in its dead-letter sense as the Second Advent, and the other as the last Kalki Avatara.

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SUMMING UP

[illegible]

THE first part [illegible] seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition it is at any rate an approximation using the word in a mathematical sense to that which is the proper basis for all subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring and impressed upon the plastic minds of the first Races endowed with Consciousness by those who reflected the same from the Universal Mind is daring for no human language save the Sanskrit which is that of the Gods can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian Schools of Philosophy, for it pertains to their synthesis, the seventh, which is the Occult Doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The books of the Vedanta, the last word of human knowledge, give out but the metaphysical aspect of this world-Cosmogony, and their process thereafter, the Upanishads, upanishad being a compound word signifying the conquest of ignorance by the revelation of secret spiritual knowledge, [illegible] the additional possession of a master key to enable the student to get at their full meaning. The reason for this [illegible] to state here as I learned it from a Master.

The name Upanishad is usually translated esoteric doctrine. These treatises form part of Shruti, or revealed knowledge. Revelation in short, and are generally attached to the Brahmanas [illegible] of the Vedas as their third division.

[illegible]

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There are [illegible] Upanishads enumerated by Orientalists, who credit the oldest with being written about [illegible] years [illegible] but of genuine [illegible] there does not exist a list of the number. The Upanishads are in the Vedas what the Kabbalah is to the Jewish Bible. They treat of and expound the secret and occult meaning of the Vedic [illegible] They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul as one of the metaphysical connection of Mind and Matter. In a few words, they contain the fingerprints and the seal of all human knowledge, but the [illegible] key of [illegible] Buddha. If it were otherwise, the Upanishads would not be allowed to exist, since they are now exactly attached to the sacred Brahmanical Books, which have, in our present age, become accessible even to the Mlechchhas [illegible] and the European Orientalists. One thing in them, and this in all the Upanishads, invariably and constantly points to their ancient origin, and proves that they were written in some other periods before the caste system became the tyrannical institution which it still is, and that half of their contents have been eliminated, while some of them have been rewritten and abridged. The great teachers of the Higher Knowledge and the Brahmans are constantly represented as going to Kshatriya [military caste] kings to become their pupils. As Professor Cowell pertinently remarks, the Upanishads "breathe an entirely different spirit from other Brahmanical writings] a freedom of thought unknown in any earlier work, except in the Rig Veda hymns themselves." The second fact is explained by a tradition recorded in one of the MSS on Buddha's life. It says that the Upanishads were originally attached to their Brahmanas after the peopling of a return, which led to the exclusiveness of the present caste system among the Brahmans, a few centuries after the invasion of India by the Aryas-born. They were composed in those days and were used for the instruction of the Chelas who were preparing for initiation.

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple Brahmans, where no one else had the right to study or even read them outside of the sacred caste. Then came Gautama, the Prince of Kapilavastu. After learning the whole of the Brahmanical wisdom in the Rahasya or the Upanishads, and finding that the teachings differed little, if at all, from those of the Teachers of old inhabiting the snowy Ranges of the Himalayas, the Disciple of the Brahmans, feeling

[illegible]

Also called [illegible] Vedas and the Brahmanas, and the [illegible] in the [illegible] as the great [illegible] Buddha [illegible] Knowledge from the "Great" [illegible] Ranges [illegible]

[illegible] because the sacred Wisdom was thus withheld from all but Brahmans, determined to popularize it [illegible] the whole world [illegible] Brahmans, seeing that the sacred knowledge and occult Wisdom was falling into the hands of the Mlechchhas, abridged the texts of the Upanishads which originally contained within the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the [illegible] the most important portions containing the [illegible] of the Mystery of Being. The key to the Brahmanical secret code remained hereafter with the initiates alone, and the Brahmans were thus in a position, though, to deny the correctness of Buddha's teaching by appealing to their Upanishads, sanctioned for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

+ Shri Shankarâcharya, the greatest initiate living in the historical ages, wrote many a Bhâshya (Commentary) on the Upanishads. But his original treatises, if there are reasons to suppose, have not yet fallen into the hands of the Pandits, for they are too jealously preserved in the monasteries (mathas). And there are still weightier reasons to believe that the priceless Bhashyas on the Esoteric Doctrine of the Brahmans by their greatest expounder will remain for ages still a dead letter to most of the Hindus, except the Smarta Brahmans. This sect, founded by Shankarâcharya, which is still very powerful in Southern India, is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhâshyas. The reason for this, I am informed, is that they alone have occasionally real Initiates at their head in their maths, as, for instance, in the Shringa-giri, in the Western Ghâts of Mysore. On the other hand, there is no sect, or that desperately exclusive caste, of the Brahmans more exclusive than is the Smarta, and the reticence of its followers to say what they may know of the Occult sciences and the Esoteric Doctrine is only equaled by their pride and loathing.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in his work. Not that any claim to infallibility or to perfect correctness in every detail of all which is herein written has ever been put forward. Facts are there, and they can hardly be denied. But owing to the intense difficulties of the subjects treated of, and the almost insurmountable obstacles of the English tongue, as of all other European languages, to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest form yet all that could be done under every adverse circumstance

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has been done and this is the utmost that can be expected of any writer.

Let us re-capitulate and by the vastness of the subject expounded show how is such not impossible it is to do them full justice.

[illegible] is the [illegible] Wisdom of the Ages and its cosmogony alone is the most magnificent and elaborate of all systems even as veiled in the esoteric [illegible] of the Puranas. But such is the mysterious power of Occult symbolism that the [illegible] which have actually developed countless generations of inspired seers and prophets to marshal set down and explain in the bewildering series of evolutionary progress are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter and recorded the soul of things there where an ordinary profane observer however learned would have perceived but the external work of form. But modern Science believes not in the soul of things and hence we reject the whole system of ancient Cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals, that it is an uninterrupted record, covering thousands of generations of Seers, whose respective experiences were made to test and verify the traditions passed on orally by one early race to another of the teachings of higher and exalted Beings who watched over the childhood of Humanity that for long ages the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the parent of continents, passed their lives in learning not teaching. How did they do so? It is answered by checking, testing and verifying in every department of Nature the traditions of old by the independent visions of great Adepts, that is to say, men who have developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted until it was checked and confirmed by the visions so obtained as to stand as independent evidence of other Adepts and by centuries of experience.

2. The fundamental law in that system, the central point from which all emerge, around and toward which all gravitates and upon which is hung all its philosophy, is the "One Homogeneous Divine Substance-Principle," the One Radical Cause.

> Some few, whose lamps shone brighter, have been led
> From age to age to nature's secret head
> And found that one first Principle must be

It is called "Substance-Principle," for it becomes "Substance" on the plane of the manifested Universe, an Illusion, while it remains a "Principle"

as the beginningless and endless, abstract, invisible and invisible Space, this the omnipresent Reality, eternal, because it contains all, and everything its impermanency is the fundamental principle of the system. It is present in every atom, in the Universe, this is the inverse used.

3. The universe is the periodical manifestation of this unknown Absolute Energy. To us it is [illegible] however, it is an illusion, the very spirit of the philosophy. For though the now may be derived, it is because from the [illegible] it cannot be identified with a being of any kind that can be conceived by human intellect. It is best described as neither Spirit nor Matter, but both. Parabrahman and Mulaprakriti are, [illegible] the universal conception of the Manifested, even in the connection of the One Logos, its first "Manifestation" to which as the able lecturer shows in the "Notes on the Bhagavad Gita." It appears from the objective standpoint as Mulaprakriti, and not as Parabrahman, as its Veil, and not the One reality rather behind which is unconditioned and absolute.

4. The universe with everything in it is called Maya, because all is temporary therein, from the ephemeral life of a fly to that of the sun. Compared to the eternal immutability of the ONE and the changelessness of that Principle the Universe with its evanescent, everchanging forms, must be necessary in the mind of a philosopher no better than a world of illusion. Yet the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

5. Everything in the Universe, throughout all its kingdoms, is CONSCIOUS, i.e. endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that simply because we do not perceive any sight which we can recognize of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either dead or blind material as there is no "blind" or "unconscious" law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it the material senses have more reality than their objective counterparts, where it resembles the system of the mediæval Nominalists, for whom it was the universals that were the realities and the particulars which existed only in name and human fancy.

6. The Universe is guided and guided from within outwards. As above so it is below, as in heaven so on earth, and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal law, and to the mode of its action. We see that every external motion, act, gesture,

See Vol. 2, Section I, Primordial Substance and Divine Thought.

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whether voluntary or mechanical organic or mental is produced and preceded by internal feeling or emotion will or volition and thought or mind as no outward motion or change when normal in man's external body can take place unless provoked by an inward impulse given through one of the three functions named so with the external or manifested universe The whole Kosmos is guided controlled and animated by almost endless series of Hierarchies of sentient Beings each having a mission to perform and and whether we give them one name or another whether we call them Dhyân Chohans or Angels are Messengers in the sense only that they are the agents of Karmic and Cosmic laws They vary infinitely in their respective degrees of consciousness and intelligence and to call them all pure spirits without any of the earthly alloy which one is wont to pray upon is only to indulge in poetical fancy For each of these Beings either was or prepares to become a man. if not in the present then in a past or a coming cycle Manvantara They are perfected when not incipient men and in their higher less material spheres differ morally from terrestrial human beings only in that they are devoid of the feeling of personality and of the human emotional nature two purely earthly characteristics The former of the perfected have become free from these feelings because as they have no longer fleshly bodies an ever-numbing weight on the soul and the pure spiritual element being left untrammelled and more free they are less influenced by Māya than Man can ever be unless he is an Adept who keeps his two personalities—the spiritual and the physical entirely separated The incipient Monads having never yet had terrestrial bodies can have no sense of personality or EGO ism That which is meant by personality being a limitation and a relation or as defined by Coleridge individuality existing in itself but with a nature as a ground the term cannot of course be applied to non-human Entities but as a fact insisted upon by generations of Seers none of these Beings high or low have either individuality or personality as separate Entities. If they have no individuality in the sense in which a man says I am myself and no one else in other words they are conscious of no such distinct separateness of man and things have on earth individuality is the characteristic of their respective Hierarchies not of their units and these characteristics vary only with the degree of the plane to which these Hierarchies belong the nearer to the region of Homogeneity and the One Divine the purer and the less accentuated is that individuality in the Hierarchy They are finite in all respects with the exception of their higher principles the immortal Sparks reflecting the Universal Divine Flame individualized and separated Only on the spheres of illusion by a differentiation as illusive as the

rest They are ...ing Gods because they are the streams projected on the cosmic screen of illusion for the ABSOLUTE LIFE Beings in whom life cannot become extinct be as the fire of spirituality is extinct in those who sense these lives Having sprung into being under the quickening influence of the emanated from the effulgence of the great central Sun and advancing on the chariot of the River of life the active Inner Principle in them which belongs to the Waters of Immortality while its chariot-vehicle belongs to the Waters of Mortality which is the material nature of man's body Therefore Young was right in saying that

Angels are men of a more exalted

and more ... There are neither tormenting nor pitiless Angels nor are they Harbingers of the Most High still less the Messengers of Wrath or any God such as man fancy has created To appeal to their protection is as futile as to benefit that their sympathy may be secured by some kind of propitiation for they are as much as man himself is the slaves and creatures of immutable Karmic and Kosmic law The reason for this is evident Having no elements of personality in their essence they can have no personal qualities such as are attributed by men of exoteric religions to their anthropomorphic God a jealous and exclusive God who rejoices and feels wrathful is pleased with sacrifices and is more despotic in his vanity than any frail human man Man as shown in Volumes 3 and 4 being a compound of the essences of all these celestial Hierarchies may succeed in making himself as such superior in one sense to any Hierarchy or Class or even comparison of them Man can neither propitiate nor command the Devas it is said But by purifying his own personality and arriving thereby at the full knowledge of the non-separateness of his Higher Self from the One Absolute Life man can even during his terrestrial life become as One of us That is it by virtue of the gnosis of knowledge which dispels ignorance that man becomes as one of the Elohim or the Dhyânis and once of their purity the spirit of Solidarity and Perfect Harmony which reigns in every Hierarchy must extend over him and protect him in every particular

The chief difficulty which prevents men of Science from believing in devas as well as in nature spirits is their Materialism This main impediment before the Spiritualist which hinders him from believing in the same while preserving a blind belief in the spirits of the Departed is the general ignorance of all except some Occultists and Kabalists about the true essence and nature of Matter It is on the acceptance or rejection of the theory of the ... nature in its primitive Essence that mainly rests the belief or the ... existence around us of other conscious Beings besides the unbelievers in the existence around us of other conscious Beings besides the Spirits of the Dead It is on the right comprehension of the primeval Evolution

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of Spirit-Matter and its real Essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every so called Spirit is either a mere bodiless or a future man. As from the highest Archangel (Dhyân Chohan) down to the last conscious Builder, the inferior class of spiritual Entities, such as men having lived, many ages in other Manvantaras, on this or other Spheres, so the inferior semi-intelligent and non-intelligent Elementals are all future men. The fact alone that a Spirit is endowed with intelligence is a proof to the Occultist that such a Being must have been human and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Intelligence and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole Kosmos, which has no bounds and which people call space, considered independently of anything contained in it. But the first differentiation of its reflection in the Manifested World is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such personally and individually. This may be a mystery, yet it is a fact in Esoteric Philosophy and a very apparent one too.

The whole order of Nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations, is a proof of this. The immutable laws that weed out the weak and feeble species to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action, all are working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces, manipulated by semi-intelligent beings (Elementals), guided by High Planetary Spirits (Dhyân Chohans), whose collective aggregate forms the Manifested VISHNU of the Unmanifested BOOS, and constitutes at one and the same time the MIND of the Universe and its immutable Law.

Three distinct representations of the Universe, or its three distinct aspects, are impressed upon our thoughts by the Esoteric Philosophy: the ME-EST, which evolved from the EVER-EXISTING, and the PHENOMENAL—the world of illusion, the reflection and shadow thereof. During the great mystery and drama of life

For Nature, taken in its abstract sense, [illegible] and thus it stands in the [illegible] of the ABSOLUTE. [illegible] man who would claim to deny in regard to [illegible] he can say is that this [illegible] beyond his self-consciousness.

known in the Mahâvantaras, as Kosmos is the object proved he and he who is seen upon which shadows are thrown. The actual figures and things remain invisible, where he wears of illusion are potently unseen hand. Man and things are thus for the rehearsal in the arena of the realities behind the veil of Mahâmâyâ or the great illusion. This was taught in every philosophy in ancient times, as it was in India and China by the Lamaists or by the Secular Sages. In the primal condition these three Universes were allegorized in esoteric teachings by a three headed dragon emanating from the central eternal Germ and crowned with a sixfold one, the mind, the manifested and the unknowable Truth of the three one. The last is out of the symbol in its one expression of the true one two. Hence Esoteric Philosophy passes over the representation of this purely metaphysical conception and calls the first one only the Ever-Existing. This is the view of every one of the six great schools of Indian philosophy, the six principles of that one body of Wisdom, which the Indus the hidden Knowledge, is the seventh.

The writer opes that, however superficially the comments on the Seven STANZAS may have been handled, enough has been given in this cosmogonic portion of the work, to show the Archaic teachings to be on their very face more scientific (in the modern sense of the word) than any other ancient Scriptures left to be judged on their esoteric aspect. Since however as before confessed, this work withholds far more than it gives out, the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out and, to our regret, very incorrectly at times to supplement the knowledge hinted at—whenever and wherever possible—by additions, notes and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter day Materialism, very often miscalled Science, whereas, in reality, the words "scientists" and "scientific" ought alone to bear the responsibility for the many illogical theories offered to the world in its great ignorance, the outer, while blindly accepting everything that emanates from the inner, and feeling it to be its duty to regard every dictum coming from a man of Science as a proven fact, the public, we say, is loath to sniff at anything brought forward from a heathen source. Therefore, as materialistic scientists can be fought solely with their own weapons, those of controversy and argument, Addenda are added to each volume, contrasting the inspective views and showing how even great authorities may often err. We

[illegible]

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believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms which are made to pass for Scientific dicta, to be incorrect. We hold to Hermes and his Wisdom in its universal character, they to Aristotle as against intuition and the experience of the Ages, insisting that Truth is the exclusive property of the Western world. Hence the misgivings of the Western world. Hence the misgivings of the Western world. Hence the misgivings of the Western world. Knowledge differs much from sense, for sense is of things that surround it, but Knowledge is the end of sense, is of the device of the physical brain and its intellect; thus emphasizing the contrast between the aboriginally acquired knowledge of the senses and Mind, Manas, and the intuitive omniscience of the Spiritual Divine Self, Buddhi.

Whatever may be the destiny of these actual writings in a remote future we hope to have to answer the following queries.

(1) The SECRET DOCTRINE teaches no Atheism except in the sense underlying the Sanskrit word Nastika, a rejection of dogs including every anthropomorphic God. In this sense every Occultist is a Nastika.

(2) It admits a Logos or a Collective Creator of the universe, a Demiurgos [Demiurge], in the sense implied when one speaks of an Architect as the Creator of an edifice, whereas that Architect has never touched one stone of it, but furnishing the plan has left all the manual labour to the masons. In our case the plan was furnished by the ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that Demiurge is no personal Deity—i.e., an imperfect extra-cosmic God, but only the aggregate of the Dhyân Chohans and the other Forces.

3. The Dhyân Chohans are dual in their character, being composed of (a) the irrational brute Energy inherent in Matter, and (b) the intelligent Spirit or cosmic Consciousness, which directs and guides that Energy and which is the Dhyân Chohanic Thought reflecting the ideation of the Universal Mind. This results in a perpetual series of physical manifestations and moral effects in each Kalpa, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect, and once however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures, therefore neither the collective Host (Demiurge), nor any of the working Powers individually, are proper subjects for divine honours or worship. All are entitled to the grade of reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of ideas by becoming, to the best of his ability, a co-worker with Nature in the cyclic task. The ever

unknowable and recognizable Karana alone, the Causeless Cause of all causes, should have its home and altar in the holy and ever unknown corners of our hearts, invisible sanctuaries, overshadowed only by the still small voice of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls, making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their pure aspirations the only visible and objective sacrificial offerings to the Presence.

(4) Matter is Eternal. It is the upadhi or Physical Basis of the Ever-Infinite Universal Mind to build therein its ideations. Therefore the Esoteric philosophy maintains that there is no inorganic or dead matter in Nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever science may think, however, and reflect, science is a case dans, as we all know by experience. Occultism knows and teaches differently, as it has done from time immemorial, from Manu and Hermes down to Paracelsus and his successors.

Thus Hermes the Three Great Trismegistus says:

"The Divine Mind, being Formless, at first in itself, the Universal Becoming, Determined the mode of action of the Universe and Foreseeing, said: Having seen, endowed with the germs of the coming, and of matter, brought into birth for the earth, and other [illegible] the Heavens. Matter out of which engendered that [illegible] the same, when it has put into operation."

To this we are indebted Dr. Anna Kingsford, the able translator and compiler of the Hermetic Fragments, remarks in a footnote:

"Dr. Mercier observes that 'Greek the same word signifies to be born and to be [illegible] that the universe is the world [illegible] and molecular evolution, [illegible] Being, [illegible] that it is mobile and progressive."

And she adds the purely Vedantic doctrine of the Hermetic philosophy that:

"[illegible] the period of a [illegible] Manvantara [illegible] Being [illegible] Birth of [illegible] and [illegible] walking and [illegible] the general [illegible] distinguishing being [illegible]

"[illegible] Mind [illegible] Will [illegible] meaning [illegible] thought [illegible] the [illegible] of God."

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[illegible] Nature. [illegible] are the [illegible] Neo-Platonists, the eternal and subjective concepts [illegible] Mind, [illegible]

Or, as in the philosophy of Paracelsus:

[illegible] There [illegible] dead in Nature. Everything is organic and living [illegible] appears to [illegible] a living organism.

5. The Universe was evolved out of its ideal own self, through Eternity in the unconsciousness of that which the Vedantins call Parabrahmam. This is practically identical with the conclusions of the highest Western philosophy: the innate eternal and self-existing idea of Plato, newly worked by Von Hartmann, the Unknowable of Herbert Spencer bears but a faint resemblance to that transcendental Reality believed in by Occultists, often appearing merely a personification of a force behind phenomena, and an finite and eternal Energy, from which all things proceed, whereas the author of the Philosophy of the Unconscious has come (in this respect only) as near to a solution of the great Mystery as mortal man can. Few have been those whether in ancient or mediæval philosophy, who have cared to approach the subject or even hint at it. Paracelsus manifests it inferentially, and his ideas are admirably synthesised by Dr. F. Hartmann, F.T.S., in his Paracelsus, from which we have just quoted.

All the Christian Kabalists understood well the Eastern metaphor. The active Power, the Perpetual Motion of the great Breath, only awakens Cosmos at the dawn of every new Period, setting it into motion by means of the two contrary forces [the centripetal and the centrifugal Forces], which are male and female, positive and negative, physical and spiritual, the two being the one Primordial Force, and thus causing it to become objective on the plane of illusion. In other words, that dual motion transfers Cosmos from the plane of the Eternal ideal into that of finite manifestation, or from the noumenal to the phenomenal plane. Everything that is, was, and will be, eternally is, even the countless Forms, which are finite and perishable only in their objective, but not in their ideal form. They existed as ideas in the Eternity, and when they pass away will exist as reflections. [Occultism teaches that no form can be given to anything, either by Nature or by man, whose ideal type does not already exist on the subjective plane, more than this, that no form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.] Neither the form of man, nor that of any animal, plant or stone, has ever

Paracelsus, Franz Hartmann, [illegible]

been created, and it is only on this plane of ours that it commenced becoming, that is to say, objectivizing into its present materiality, or [illegible] outwards, from the most spiritualized and subtle [illegible] to its grossest appearance. [illegible] have existed [illegible] Eternity as [illegible] prototypes, according to which models the [illegible] Beings, or Gods, whose duty it was to bring them into objective being, on terrestrial Life, evolved the protoplasmic forms of the future higher [illegible] out of their own essence. After which, when the human upadhi or basic mould was ready, the natural terrestrial Forces began to work on these [illegible] moulds which contained, besides their own, the elements of the past, [illegible] and [illegible] animal [illegible] of the [illegible]; therefore man's outward shell passed through every vegetable and animal body, until it assumed the human shape. But as this will be fully described in Volumes 3 and 4, in the Commentaries, there is no need to say more of it here.

According to the Hermetic-Kabalistic philosophy of Paracelsus, it is Vlastar—the ancestor of the just-born Protyle, introduced by Prof. Crookes into Chemistry, or primordial Protomaterna, that evolved out of itself the Cosmos.

When [illegible] took place, the Vlastar divided itself, that is to say, [illegible] and developed out of itself [illegible] the [illegible] Primordial Matter, [illegible] Universal Essence [illegible] Mater [illegible] Mater [illegible] Mater

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and Microcosm or the Universe and our Globe by Adi-Prakriti spiritual and physical Nature. For we read in Paracelsus that:

[illegible]

Compare this with Vishnu Purana:

From Pradhana (Primordial Substance) preceded Kshetrajna (Kshetrajna embodied spirit) proceeds the unequal development [illegible] of these qualities. From the great principle (Mahat) [illegible] (Intellect or Mind) proceeded the origin of the subtle elements and of the organs of sense.

Thus it may be shown that all the fundamental truths of Nature were universal in antiquity and that the basic ideas upon Spirit, Matter and the Upiveha or upon Pradhana substance and Man, were identical. Taking the two most ancient religious philosophies on the globe, Hinduism and Hermetic ism from the Scriptures of India and Egypt, the identity of the two is easily recognizable.

This becomes apparent to one who reads the latest translation and rendering of the Hermetic Fragments just mentioned by Dr. Anna [illegible]

[illegible]

Wisdom [illegible]

Kingsford [illegible] and stated as these have been in their passage through uncultured minds and in their hands the translations has most sadly and unfortunately [illegible] the weak points and tried to remedy them by means of explanations and footnotes. She say:

[illegible]

To Quote from the translation:

[illegible]

And again from another translation:

God is not a spirit, but the cause that the Mind is, not a spirit, but the cause that the Spirit is, not light, but the cause that the Light is.

The above shows plainly that the Divine Pymander, however much distorted in some passages by unclear smoothing, was nevertheless written by a philosopher, while most of the so-called "Hermetic Fragments" are the production of sectarian pagans with a tendency towards an anthropomorphic Supreme Being. Yet both are the echo of the Esoteric Philosophy and the Hindu Puranas.

Compare two invocations, one to the Hermetic Supreme All, the other to the Supreme All of the Iaor Aryans. Says a Hermetic Fragment dated by Scott:

[illegible]

This is preceded by the following:

[illegible]

A passage orchestrated by the very same Trismegistus, who is made to say:

"To speak of God [is] impossible. For the corporeal cannot express the incorporeal which has not any body, not appearance, nor form, nor matter, cannot [illegible]

[illegible] "The Virgin of the World", p. 133

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[illegible]

The contradiction between the two passages is evident and this shows that Hermes was a [illegible] modified by a series of generations of Mystics [illegible] and [illegible] great discretion had to be used in [illegible] not only because [illegible] but [illegible] teaching only because [illegible] the Hindu pantheon. Let us now compare the above with a like invocation in the Hindu Scripture: undoubtedly as old, if not far older. Here it is: Parashara, the Aryan Hermes, instructs Maitreya, the Indian Asclepios, and calls upon Vishnu in his triple hypostasis:

[illegible]

This is a grand invocation with a deep theosophical meaning underlying it, but for the profane masses as suggestive as is the Hermetic prayer of an anthropomorphic Being. We must respect the feeling that dictated both, but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said:

[illegible]

This is a grand invocation with a deep theosophical meaning underlying it, but for the profane masses as suggestive as is the Hermetic prayer of an anthropomorphic Being. We must respect the feeling that dictated both, but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said:

[illegible]

Tat. Then the material bodies themselves are not real, my father, since they also vary?

Trismegistus. That which is subject to birth and to change is not real; there is no [illegible] by saying that they do not [illegible]

Tat. And what, then, is the primeval Reality, O my Father?

[illegible]

This is quite consistent with the Vedantic teaching. The leading thought is Occult, and many are the passages in the Hermetic Fragments that belong bodily to the [illegible]

This [illegible] teaches that the whole Universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning.

Op. cit., pp. 249 [illegible] Fragments from the Papyri, Excerpts and Florilegia [illegible] Wilson, Asiatic Researches, I, 275. [illegible] Op. cit., [illegible]

Christian Theology [illegible] and even [illegible] belief in such, but makes an [illegible] and [illegible] them as Angels and Devils [illegible] Nature, the existence of both, and divides the very one [illegible] spirit, which believes in the [illegible] aspects of the Deity and [illegible] only, entirely any other [illegible] a class of invisible beings. The Occultists and Kabalists are thus the [illegible] who have now eliminated [illegible] from the other [illegible] of [illegible] and [illegible] each [illegible] out one small corner of the infinite [illegible] and physical manifestations, and thus both are right [illegible] standpoints, yet both are wrong in believing that they can [illegible] the whole within their own [illegible] and narrow limits for they are never able to. In this respect, Science, Theology, and even [illegible] show little more wisdom than the ostrich when it hides its head in the sand at its feet, feeling sure that there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

As he only works now extant upon the subject under consideration within reach of the profane of the Western civilized races are the above mentioned Hermetic Books or other Hermetic Fragments, we may contrast them in the present case with the teachings of Esoteric Philosophy. To quote for this purpose from any other would be useless, since the public knows nothing of the Chaldean works, which are translated into Arabic and preserved by some Sufi initiates. Therefore the "Definitions of Asclepios" as compiled and glossed by Dr. Anna Kingsford, F.T.S., some of which sayings are in remarkable agreement with the Eastern Esoteric Doctrine, have to be resorted to for comparison. Though not a few passages bear a strong impression of some later Christian hand, yet on the whole the characteristics of the sons and Gods are those of Eastern teachings, although concerning other things there are passages which differ widely from our doctrine.

As to the Gods, the Hermetic philosophers called their Gods, Genii and Demons those Entities which we call Devas, Jinns, Dhyan Chohans, Chhayas, the Kwan Yin, of the Buddhists, and various other names. The Demons are, in the Socratic sense, and even in the Oriental and Latin [illegible] the guardian spirits of the human race, those who [illegible] the neighbourhood of the immortals and hence watch over human [illegible] In Eastern parlance, they are called Chhayas, some of which are those who have furnished man with his fourth and fifth Principles from their own essence, and others the so-called Pitris. This will be explained when we come to the production of the complete man. The

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root of the name is Chit — that by which the consequences of acts and species of knowledge are selected for the use of the soul, or conscience the inner voice in man. With the Yogis — [illegible] a synonym of Manas, the first and divine intellect, but in Esoteric Philosophy Mahat — the root of Chit, its germ and [illegible] a quality of Manas — [illegible] with Buddhi, a quality that [illegible] by spiritual intuition, when it develops sufficiently in man. This is why it is said that Chit — is a voice accompanying mystic life and becoming Kwan-Yin.]

EXTRACTS FROM AN [illegible] PRIVATE COMMENTARY [illegible]

(xvi) The Initial Existence, in the 'First Twilight of the Mahâmanvantara' [after the Mahâpralaya that follows every Age of Brahma — [illegible] SPIRITUAL QUALITY. In the Manifested WORLDS [Solar Systems], it is, in its OBJECTIVE SUBJECTIVITY, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from LAYA[1] throughout Infinity as a colourless spiritual fluid. It is on the SEVENTH PLANE, and in its Seventh State, of our Planetary World.[1]

(xvii) It is Substance to OUR spiritual sight. It cannot be called so by men in their WAKING STATE, therefore they have named it in their ignorance "God-Spirit."

(xviii) It exists everywhere and forms the first UPADHI [Foundation] on which our World [Solar System] is built. Outside the actor it is to be found in its pristine purity only between [the Solar system or] the stars of the Universe, the Worlds already formed or forming, those in LAYA resting meanwhile in its bosom. As its substance is of a different kind from that known on Earth, the inhabitants of the latter seeing illusion — believe in their illusion and ignorance that it is empty space. There is not one finger's breadth [angula] of void Space in the whole Boundless [Universe].

(xix) Matter or Substance is septenary within our World, as it is beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. LAYA [the Sun], in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal [illegible] the pure of the pure, the [illegible] manifested Breath of the Ever-Unmanifested [illegible]. All the central physical or objective Suns are in their substance the lowest state

[1] To know, to be aware or conscious of. [illegible] "Thinking, understanding" = idam. This teaching does not refer to Pralaya. Pralaya beyond the boundaries of our world or solar system, the all-pervadent state, the Nirvana, is one of the seventh degree. The building is all given from our plane of consciousness.

[illegible] Not [illegible] there are more than he [illegible] the [illegible] which are [illegible] from the gaze of all but [illegible] the [illegible] of the Mahâtmas [illegible] four degrees higher than the solar reflected substance. As there are seven Dhâtu [principle substances in the human body], so there are seven Forces in Man and in all Nature.

(xxi) The real substance of the Concealed [Sun] is a nucleus of Mother Substance.[1] It is the Heart and Matrix of all the living and [illegible] Forces in [illegible] the Parent Root, which proceed to spread on their [illegible] all the Powers that set in motion the Atoms in their functional states, and the Focus within which they again meet in their Seventh Estapse every eleventh year. He who [illegible] that he has seen the Sun, laugh at him, as Ahim had said that the Sun moves quietly onward in his diurnal path.

(xxii) It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the SEVEN Ganas [Causes or Beings, in his orb], he is distinct from them, as he is indeed in also that he has SEVEN RAYS, as indeed he has.

(xxiii) The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother Substance. It is they who send the Seven Principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy, from which they spring into [illegible] distance in every sun, is what some people call Vishnu, which is the Breath of the ABSOLUTENESS. [See footnote 2]

[1] We call it the One Manifested Life—itself a reflection of the Absolute.

(xxiv) The latter must never be mentioned in words or speech, [illegible] [illegible] that aspire towards its state [illegible] spiritually as the whole physical universe gravitates towards its manifested centre—cosmically.

(xxv) The former—the Initial Existence—which may be called, while in the state of being, the One [illegible], as explained, a FILM for creative or formative purposes. It manifests in seven states, which, with their septenary subdivisions, are the FORTY-NINE FIRES mentioned in sacred books.

[illegible]

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[illegible] the first is the [illegible] Mother [illegible] ERA]. Separating itself into its primary seven states it proceeds down [illegible] having colonized itself in [illegible] principle as [illegible] revolves around itself and informs with its seventh emanation or the last one [illegible] and the lowest element [the serpent bring its own tail]. In a hierarchy or Order of Being the seventh emanation of her last principle is

[illegible] in the Mineral the Spirit [illegible] and is raised to its [illegible] being by the Positive awakening the Negative [and so forth]

[illegible] in the Plant it is that vital and intelligent Force which informs the seed and develops it into the blade of grass or the root and raping [illegible] the germ which becomes the MIND of the seven principles of the thing it resides in, shooting them out as the latter grows and develops

[illegible] in every Animal, it does the same, [illegible] the Principle and [illegible] power its instinct and qualities its characteristics and special idiosyncrasies

(d) To Man it gives all that it bestows on all the rest of the manifested units in Nature, but develops, furthermore, the collection of all its EVERYONE PIRES in him. Each of his seven principles is an heir in full [illegible] and a partaker of the seven principles of the Great Mother. The breath of her first principle is his Spirit [ATMA]. Her second principle is BUDDHI [Soul]. We call it erroneously the seventh. The third furnishes him with the Brain Stuff on the physical plane, and with the MIND that moves it [which is the Human Soul —H. P. B.]—according to his organic capacities.

(e) It is the guiding Force in the Cosmic and terrestrial Elements. It resides in the Fire provoked but at its ascent into active being, for the whole of the seven sub divisions of the [illegible] principle resides in the terrestrial Fire* it whirls in the breeze blows with the hurricane and set the air in motion which planet, participates in one of its principles also. Processing cyclically it regulates the motion of the water attracts and repels the waves according to fixed laws of which its seventh principle is the governing soul.

(f) Its four higher principles contain the Germ that develops into the Cosmic Gods its three lower ones breed the evils of the Elements [Elementals].

(g) In our Solar World the One Existence is Heaven and Earth the Root and the Flower the Action and the Thought. It is in the Sun and its present

[illegible] the Human [illegible] Nature [illegible] down [illegible] and [illegible] when she moves the Man and Man.

[illegible]

[illegible] Not in atoms [illegible] Therefore the Divine Sages have [illegible] the manifested God in Nature.

It may be interesting [illegible] mind he reaches or what Shiva Kriya said [illegible] Fire is [illegible] mystically defined

[illegible] means a virgin and represents [illegible] Kashi or division, and indicates [illegible]

[illegible] known

[illegible] means and [illegible]

[illegible] of its manifestations when placed within [illegible] and [illegible] future [illegible] between various groups [illegible] and that generate the notion or idea of an [illegible] together by the mysterious link [illegible] and that generating the notion of self in individual.

II. The following are some of its manifestations which elevated [illegible] on the bonds of matter

a) Clairvoyance b) Psychometry

[illegible] clearly the power of the will. In most ordinary manifestations [illegible] which [illegible] such must be as are required for the accomplishment of the desired object.

[illegible] The mysterious power of thought which enables [illegible] produce [illegible] by its own [illegible] energy [illegible] and [illegible] attention is deeply concentrated [illegible] Strongly [illegible] will be followed by the desired result.

A [illegible] performs his wonders by means of Ichchhashakti and Kriyashakti.

[illegible] power [illegible] which [illegible] in a serpentine or [illegible] principle which [illegible] Nature [illegible] and [illegible] and [illegible] through [illegible] relation [illegible] of [illegible] and [illegible] of [illegible] of the [illegible] and [illegible] principles.

A [illegible] must [illegible] power [illegible] before he can attain [illegible] the great [illegible] of the Bible.

A Man [illegible] the force or power of initiate speech or mantra [illegible] Man [illegible] power [illegible] Man [illegible] ordinary [illegible] power [illegible] the world [illegible] the origin of this [illegible]

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[illegible]

[illegible]

[illegible]

But let us compare with the Commentary above quoted the words of Hermes, the Thrice great

[illegible]

[illegible]

[illegible]

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Neither the Occultist generally nor the Theosophists reflect as erroneously believed by some the views and theories of the modern Scientists only [illegible] views are opposed to Theosophy. The first rule of our Society [illegible] is to enter into Central what is Central. Theosophists therefore are the first to recognize the intrinsic value of [illegible] But when its high priests resolve consciousness into a secretion from the gray matter of the brain and every thing else in Nature into a mode of motion we protest against the doctrine as being unphilosophical self contradictory and simply absurd from a [illegible] point of view as much also even more than from the Occult aspect of the Esoteric Knowledge.

For only the Astral Light of the derided Kabalists has strange and weird secrets for him who can see in it and the mysteries concealed within its incessantly disturbed waves are those the whole body of Materialists and scoffers notwithstanding.

[The Astral Light of the Kabalists is by some very incorrectly translated Ether the latter is confused with the hypothetical Ether of Science, and both are referred to by some Theosophists as synonymous with Akasha. This is a great mistake.]

[The author of A Rational Refutation writes, thus unconsciously helping Occultism:

A characterization of Akâsha will serve to show how inadequately it is represented by ether. In dimension it is infinite; it is not made up of parts and colour, taste, smell and weight do not appertain to it. So far it corresponds exactly to one space, where the Lord, but rather creative potency and soul (Anima Mundi) and soul. Its quiescity as compared heavenly consists in its being the material [illegible] sound. Except for its being [illegible] one might take it to be one with vacuity.]

It is vacuity no doubt especially for Rationalists. At any rate Akâsha is sure to produce vacuity in the brain of a Materialist. Nevertheless though Akâsha is certainly not the Ether of Science, not even the Ether of the Occultist who defines the latter as one of the principles of Akâsha only, it is as certainly, together with its primary, the cause of sound, a psychical and spiritual, not a material cause by any means. The relations of Ether to Akâsha may be defined by applying to both Akâsha and Ether the words used of the God in the Vedas: "So himself was indeed this twin son, one being the progeny of the other and yet itself." This may be a difficult riddle to the profane but very easy to understand for any Hindu, even though not a Mystic.]

These secrets of the Astral Light, along with many other mysteries, will remain non-existent to the Materialists of our age, in the same way as America

was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old New World several centuries before. But as Columbus was born to re-discover, and to force the Old World to believe in antipodal countries, so will there be born Scientists who will discover the marvels now [illegible] by Occultists as existing in the regions of Ether, with their varied and multiform denizens and [illegible] Entities. Then, nolens volens [willy-nilly], Science will have to accept the old "superstition," as it has several others. And having been once forced to accept it, as many professors of all sciences [illegible] from past experience, as in the case of Mesmerism and Magnetism, now [illegible] Hypnotism, will "alter the thing and reject the name." The choice of the new appellation will, in its turn, depend on the modes of motion, the new name for the older automatic physical processes arising the nerve fibres of the [illegible] brain of Materialists, and also most likely upon the last meal of the namer, since, according to the founder of the new Hylo-Idealistic Scheme, cerebration is genetically the same as chylification. Thus, were one to believe the preposterous proposition, the new name of the archaic truth would have to take its chance on the inspiration of the namer's liver, and then only would these truths have a chance of becoming scientific!

But TRUTH, however distasteful to the generally blind majority, has always had her champions ready to die, for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But unless absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer Paracelsus is to this day called a quack. How profoundly true are the words of H. T. Buckle in his admirable History of Civilization, when he says:

"Owing to circumstances still unknown, Kamin [illegible] H.P.B. [illegible] from time to time great thinkers, who, devoting their lives to a single purpose, have [illegible] the progress of medical and [illegible] religion or philosophy [illegible] by which [illegible] eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is [illegible] in advance of the nation it can do no present service, but must suffer as the [illegible] men are [illegible] to the [illegible] Every science, every [illegible] has its [illegible] A [illegible] contrary course of affairs [illegible] has had its merit. A [illegible] the contrary course of affairs [illegible] a new generation [illegible] there, [illegible] a period when these very truths are looked [illegible] as [illegible] away, and [illegible]

[illegible] Kalmin-Bologe, by Dr. [illegible]

[illegible] but the [illegible] shall be [illegible] by human [illegible]

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upon as commonplace facts and little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.[1]

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such perchance will be the retrospect furnished to the advanced thinkers of the Sixth Root-Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street-corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The present Volumes, however, show, in an anticipatory answer to several of the forthcoming Scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the Inductive Sciences. The latter have, then, to be examined; and it must be shown how far their achievements and discoveries in the realm of natural law are opposed, not so much to our claims, as to facts in nature. The hour has now struck to ascertain whether the walls of the modern Jericho are so impregnable, that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called "Forces," with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The natures of Ether and of other Elements must be discussed, thus contrasting Scientific with Occult teachings, while revealing some of the hitherto secret tenets of the latter.

Some fifteen years ago, the writer was the first to repeat, after the Kabalists, the wise commandments in the Esoteric Catechism.

"Close thy mouth, lest thou shouldst speak of this [the mystery], and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance."

And again, from the Rules of Initiation:

This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside.

A few years later, a corner of the Veil of Isis had to be lifted and now another and a larger rent is made.

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they

[1] Vol. 1, p. 254. [2] Esther Yezirah.

did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case moral death to the revealers who bring to light any of these old, old truths, is as certain as that it gives life and regeneration to those who are fit to profit even by the little that is now revealed to them.

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ADDITIONAL NOTES

Introductory, p. 65. Footnote

There are two distinct Kali Yugas. (1) The astronomical Kali Yuga which began 3102 B.C., most probably determined by Aryabhata I, in 499 A.D. This was an unreal Kali Yuga beginning (17-18 February, 3102 B.C.), and was undoubtedly the result of a calculation backwards, as detected by Bentley, Burgess, etc., and I fully corroborate their view. Burgess says: "It seems hardly to admit of a doubt that the epoch was arrived at by astronomical calculation backward." According to this Kali Yuga reckoning, 5000 years elapsed in 1899-1900 A.D. or 1821 of the Shaka year. I have not found any epigraphic or other evidence as to the reckoning of this Kali Yuga before the time of Aryabhata I, *i.e.*, 499 A.D. (2) The other Kali Yuga as spoken of in the Mahabharata and the Puranas, began on 7 January, 7454 B.C., which, the winter solstice day, being the day of the full moon near the star Regulus. Then followed a period of sandhi (interval) of 100 years in which, in 2447 B.C. happened the Bharata battle, and in 2453 B.C. the death of Shri Krishna. Of this Kali Yuga, 5000 years will elapse, in 609 years more, *i.e.*, in 2547 A.D. Personally, I have accepted this as the real Kali Yuga in all my researches.

(Note provided by Probodh Chandra Sen Gupta, at the request of Mr. Hirendranath Datta.)

Reference to Isis Unveiled p. 64.

See Footnote. The name is used in the sense of the Greek word Ἄνθρωπος [anthropos]. The Master K. H. wrote about *Isis Unveiled* in general, and this passage in particular: "Proof readers helping, a few real mistakes have crept in, as on p. 7, chapter I, volume I, where divine Essence is made emanating from Adam instead of the reverse." See *The Mahatma Letters*, p. 45, 3rd edition, 1930.

Cory's Ancient Fragments, p. 137

In the New and Enlarged edition, 1876, by E. Richmond Hodges, the paging is different, and this edition consists of 203 pages, whereas the earlier edition consisted of over 300. The editor of this 1876 edition says in the Preface, p. xii, that he omitted: (1) Cory's Preface and (2) dispensed with the Neo-Platonic forgeries at the end of the book.

The Lesser Holy Assembly, p. 144.

The Lesser Holy Assembly is Part III, folios 287 to 296b. of the *Zohar*; see Rosenroth's *Kabbala Denudata*, Pars Secundus, Part 4, pp. 347-598.—says A. E. Waite in *The Secret Doctrine in Israel*, ch. 13, p. 45.

Jod, Vau, and Twice He, p. 154, footnote.

It has been pointed out that Jod = 10, Vau = 6 and twice He (each He being = 5) make 26 and not 21. Possibly the value of one He was dropped for the purposes of the numerical values which Madame Blavatsky had in mind.

Imprisoned Monads, p. 210.

In the second paragraph, in the last sentence are the words: "... whose Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world." It has been strongly argued that these last words should read: "while their lower specimens may be ... the highest species of the vegetable world."

NOTE: Kali Yuga should in all instances be spelt with a short a. Kali means strife, struggle; kala, kāl means black, dark.

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ERRATA

Page		line		
28		32		For closely read closely
33		24		" masterpiece read masterpiece
41		11		" Any thing read Anything
43		4		" Adhi Budha read Adhi Budha
44		29-30		" no wise read no-wise
47		15		" Genetics read fanatical
51		25		" tada read data
58		3		" a read is
69n		6		" World read Word, as in the 1888 edition and in the 1886 MS.
72	Footnote 3			" an MSS read a MS
140		15		" aways read always
151	Footnote 3			" Deuteromy read Deuteronomy
177		3		" Vol. III. 326 read Vol. 5, Section 43
179		4		" ha read be
188		1		" Bhavaad read Bhagavad
192	line	4		" Buddhism read Budhism
208	Diagram			" Upadhi read Upādhi
213	Footnote 1			" p. 195 read p. 225
257	closing bracket after "able to effect."			

In all cases in the text Vaishishdvaita should read Vishishtādvaita.